THE ABHIDHAMMA PHILOSOPHY

OR

THE PSYCHO-ETHICAL PHILOSOPHY OF EARLY BUDDHISM

VOL. I

By

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BUDDHA-VIHARA
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PREFACE

The books of the Pāli canonical literature of Early Buddhism, usually grouped in three sections called the *Piṭakas* or 'baskets', are the following :—

(A) *Vinaya Piṭaka*—

1. *Pārājika*. 2. *Pācittiya*. 3. *Mahāvagga*. 4. *Cullavagga*. 5. *Parivāra*.

(B) *Sutta Piṭaka*—

1. *Dīgha Nikāya*. 2. *Majjhima Nikāya*. 3. *Saṃyutta Nikāya*. 4. *Aṅguttara Nikāya*. 5. *Khuddaka Nikāya*, which again consists of fifteen books, namely, *Khuddaka Pāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāta*, *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Jātaka*, *Niddesa*, *Paṭisambhidāmagga*, *Apadāna*, *Buddhavaṃsa* and *Cariyāpiṭaka*.

(C) *Abhidhamma Piṭaka*—

1. *Dhammasaṅgaṇi*. 2. *Vibhanga*. 3. *Dhātukathā*. 4. *Puggalapaññatti*. 5. *Kathāvatthu*. 6. *Yamaka*. 7. *Paṭṭhāna*.

The whole collection, about two times as big as the Mahābhārata, was committed to writing for the first time in Ceylon in the reign of Vaṭṭagamini Abhaya, about 25 B.C. "Then", says the Mahāvaṃsa, "the most wise Bhikkhus who had passed down the Tipiṭaka and the commentaries thereon orally in former times, since they saw that the people were less righteous,

assembled, and in order that the true Doctrine may endure, wrote them down in books."

The *Vinaya Piṭaka* deals with the rules and regulations concerning the governance of the monastic order. The *Sutta Piṭaka* contains the discourses delivered by the Buddha at different places on different occasions to individuals or assemblies of different ranks. The language and style of these two *Piṭakas* are very simple, which the average reader, even with a working knowledge of Pāli, can follow to a great extent. He may also very profitably refer to the *Aṭṭhakathā* wherever he finds difficulty in the text. On the other hand, the *Abhidhamma Piṭaka*, which is extremely subtle in its analysis and technical in treatment, is very difficult to understand without the guidance of an able teacher. The Commentaries themselves, though very elaborate and efficient, are not of great help to the beginner.

The Dhammasangaṇi forms the very basis of the whole system of Abhidhamma philosophy. But while reading it, the beginner is likely to get bewildered at the long lists of psychological and ethical terms coming one after another from the very outset, with seemingly no system in their arrangement, and, worst of all, the same terms, sometimes, being repeated more than once in the same lists. The real task is to understand the system adopted in the distribution of the terms, which, perhaps, was meant to be studied with a teacher who maintained the traditional interpretation. Buddhaghosa,

in chapter XIV of his famous work, the *Visuddhimagga*, has tried to give a beautiful explanation of the same, but, perhaps, due to lack of space he could not do it in full length. This suggestion was, however, taken up by the Elder Ācariya Anuruddha, who, in about 11th century A.D., wrote, with the same purpose, an independent book, well known as the Abhidhammatthasaṅgaha or 'An Introduction to the Categories of the Abhidhamma Philosophy.' The author has compressed the whole of the Abhidhamma-piṭaka and its supplement the Visuddhimagga in this small book, mostly written in aphoristic small sentences.

This book became very popular, and today it is taught as the first book to the students of Abhidhamma in the monasteries of Ceylon, Burma, Thailand and Indo-China. It is rather better not to call it the 'first book,' for, it is really a guide through the whole bulk of Abhidhamma-piṭaka. It gives a very vivid exposition of the method adopted in the analysis and grouping of the states of thing (*Dhammas*) in the Dhammasaṅgaṇi, and presents the whole philosophy of Abhidhamma as a system. Without first understanding this small book of Anuruddha, the Dhammasaṅgaṇi would seem to a beginner as a collection of the parts of a machine which are quite meaningless in their isolation. The Abhidhammatthasaṅgaha teaches, in the most masterly way, how to fit them together and make them work for a definite purpose.

The usual custom is that the students are asked to get it by heart before it is explained to them by the teacher, and as they advance in thier studies they are also taught to use the *Ṭīkā* for more detailed explanations. The most popular and important *Ṭīkās*, written on it, are the '*Vibhāvinī Ṭīkā*' of Ceylon, and the *Paramatthadīpanī Ṭīkā* of Burma. But, because of their thoroughness in treatment and maturity in style, they are not of much help to the beginner. The learned Professor D. Kosambi has recently written a very useful *Ṭīkā* on it, rightly named *Navanīta Ṭīkā* or 'The Butter Commentary', chiefly meant for the purpose of the student intending to make a study of the book by himself. It has been published by the Mahābodhi Society, Sarnath, in Devanāgarī characters. It is indeed a valuable contribution to Abhidhamma-scholarship, and a boon to the beginners of the subject.

There is a very good English translation, by S. Z. Aung, of the Abhidhammatthasangaha, called 'The Compendium of Philosophy' published by the Pāli Text Society, London. But it is a word for word translation, which, in case of such technical books, generally becomes obscure, if not misleading. One, who has even a working knowledge of Pāli will realise how difficult it is, at places, to understand the translation, when the corresponding Pāli passages would be so clear and simple to him. The learned translator and the editor, no doubt, have occasionally added valuable foot-notes, but that does not solve the difficulty. The stanzas of the Abhi-

dhammatthasaṅgaha are highly important, inasmuch as they give an intelligent summary of the preceding passages. It is very difficult to understand them without going deep into the portions with which they are concerned. Aung's book would have been much more useful had it added explanatory notes to them.

* * *

In the present Exposition, I have followed the example of Professor Kosambi's *Navanīta Ṭīkā*, and written it chiefly for one who intends to rely on himself for the study of the book. I have tried to make the student acquainted as much as possible with the original Pāli terms, without which it is difficult to enter into the true spirit of the philosophy. I think, it is more natural and useful to let him be familiar with the term *Bojjhaṅga* and the ideas associated with it than to give him an English word 'wisdom-factor' for it, though the translation is quite exact (*Bodhi*=wisdom : *Anga*=factor). I have, therefore, tried to give full explanation of the technical terms and phrases, *even at the risk of making repetitions*, but insisted upon retaining the Pāli words, the English equivalents very often being given in brackets.

The Pāli text of the book has been closely followed from beginning to end, which has been given all along at the foot corresponding to its English rendering put within single inverted commas. In the English rendering, I have stuck more to the sense and spirit of the text than to its words and sentences. Mostly it is a trans-

lation, but sometimes it is only a summary, and sometimes even a short explanation of the corresponding Pāli passages, the purpose being to make it as clear and comprehensible as possible.

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CHAPTER I

TYPES OF CONSCIOUSNESS

SECTION I

PRELIMINARY

§I. *The process of cognition*

Eye, ear, nose, tongue and skin, these are called the *Pañca-Dvāra* or the 'five doors', through which we receive information about the outside world; and the process of cognition that takes place through these is called *Pañca-Dvāra-Vīthi* or the 'course of cognition through the five doors'. There is also a sixth door, called *Mano-Dvāra* or 'the mind-door,' through which we cognise our own ideas, as in memory, dream, hallucination or imagination, when the object is not presented but represented. The process of this cognition is called *Manodvāra-Vīthi* or 'the course of cognition through the mind-door'.

Of these two, the first (i.e., *Pañcadvāra-Vīthi*) may be roughly explained by the simile of a man sleeping under a mango tree.

A man, lost in deep sleep, is lying at the foot of a mango tree. A fruit drops down and rolls by his side. He is suddenly aroused from his slumber, and strives to find out what has disturbed him. He sees the mango fruit near

by; picks it up; and smells and examines it. Having ascertained that it is quite ripe and good, he eats it.

Here:—

(1) The 'deep sleep' is compared to the passive state of mind, when it is having its own course, undisturbed by any kind of impression, either objective or ideational. This state of mind is called *Bhavaṅga*.

(2) 'Getting up and trying to find out what has disturbed him' is like that hazy state of mind when the subject feebly strives to make out whether the stimulus came through the eye, or the ear, or the nose, or the tongue, or the skin (touch). This is called *Pañcadvārāvajjana* or 'turning to impressions at the five doors of senses'.

(3) 'Seeing the mango fruit' is like the arising of the particular sensation, either of the eye or of any other four doors of senses. It is sensation pure and simple, free from any reflection over it.

The sensation of the eye is called *Cakkhu-Viññāṇa*, of the ear *Sota-Viññāṇa*, of the nose *Ghāṇa-Viññāṇa*, of the tongue *Vivhā-Viññāṇa*, and of the skin *Kāya-Viññāṇa*.

(4) 'Picking up the mango fruit' is like the mind receiving the stimulus as an independent *object* existing outside in the world of reality. This is called *Sampaṭicchana* or the 'recipient consciousness'.

(5) 'Smelling and examining the mango fruit' is like the mind reflecting over the object and trying to understand it in the light of its previous experiences. This is called *Santīraṇa* or 'the investigating consciousness.'

(6) 'Ascertaining that the mango is quite ripe and

good' is like the mind giving the object a definite place in the field of knowledge. This is called *Voṭṭhapana* or 'the determining consciousness'.

(7) 'Eating the mango' is like the mind tending to adjust the object according to its own suitability. This is the most lively state of consciousness, in which the subject is fully conscious of itself and determines its own attitude towards the object. This is called *Javana* or 'the active consciousness.'

In *Manodvāra-Vīthi* or 'the course of cognition through the mind-door', the object of cognition is not a stimulus of the outside world, but an ideational image arising from within, which presents itself with an already ascertained and determined character. This course of cognition, therefore, begins with the sixth stage of the *Pañca-Dvāra Vīthi*, i.e., with *Voṭṭhapana* or 'the determining consciousness'. Here, the same function of mind is called *Manodvārāvajjana* or 'consciousness turning to the impressions at the mind-door'.

§2. *Classes of the types of consciousness*

There are three classes of the types of consciousness, namely, (A) good , (B) bad, and (C) neutral.

A. The good class of consciousness is that which is accompanied by any of the three 'good tendencies', i.e., *Alobha* (self-sacrificingness), *Adosa* (good-will) and *Amoha* (insight). It is again subdivided into three kinds, namely, (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*), and (*c*) inoperative (*Kiriyā*).

(*a*) Our activities (*Javana*-consciousnes) accompanied by the above good tendencies—as, helping the needy, giving shelter to the forlorn, taking the precepts, listening to the high and elevating sermons, worshipping the Buddha, and such other meritorious deeds—are the types of moral (*Kusala*) consciousness.

(*b*) Moral actions done in one life *yield* their 'resultant' in the next, which determines the mental disposition of the man, in accordance with the nature and strength of the good tendencies with which those actions were mostly conditioned. These are the types of 'resultant' (*Vipāka*) consciousness, accompanied by the three good tendencies.

(*c*) The activities of the Arhat are always accompanied by the good tendencies. But, his love-for-living being thoroughly uprooted, they do not yield 'resultant' (*Vipāka*), and he does not come again in the cycle of life after his death. His activities are, therefore, called *Kiriyā* or inoperative and barren.

The types of 'resultant' (*Vipāka*) consciousness are ethically non-moral (*Avyākata*), as, they being the passive side of our mind, there is no activity in them. The actions of the Arhat are also non-moral (*Avyākata*), as, they are *Kiriyā* or barren, yielding no 'resultant' to effect birth after death.

The types of consciousness belonging to this class are technically called *Sobhana* (good).

B. The bad class of consciousness is that which is accompanied by any of the three bad tendencies, namely, *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and dece-

ption). Ethically, the types of consciousness belonging to this class are immoral (*Akusala*).

All the above types of good and bad consciousness are called *Sahetuka* or that which are accompanied by any of the six tendencies—*Lobha, Dosa, Moha, Alobha, Adosa, Amoha*—called the *Hetus.*

The word *Hetu* is here used in the sense of a 'root'. As the root supports and maintains the tree so the *Hetu* does to the above good and bad types of consciousness.

C. The neutral class of consciousness is that which is not accompanied by any of the good or bad tendencies. They are, therefore, called *Ahetuka* or those that are devoid of the *Hetus*; and, for the same reason, they are neither moral nor immoral but *non-moral* (*Avyākata*).

All activities (*Javana*-consciousness) must necessarily be *Sahetuka* for, how can they survive unless they are supported and nourished by a *Hetu*? How can a man be prompted to do a thing unless he has got either a good or a bad *Hetu* ?

There is only one exceptional instance of *Javana*-consciousness which is not accompanied by any of the *Hetus*. It is the innocent smile of the Arhat.

His smile is *Ahetuka*, i.e., not accompanied by any of the *Hetus*; and is *Avyākata* also for the same reason. It, being incapable of giving a 'resultant', is inoperative or *Kiriyā*. It is called *Hasituppāda-Citta*.

Pañca-Dvārāvajjana or the tendency of the mind of turning to impressions at the five doors when a stimulus is received from without, and *Manodvārāvajjana* or the

tendency of the mind of turning to impressions at the mind-door when an idea is cognised from within are but *automatic* functions of consciousness; and so they are neither moral nor immoral but non-moral (*Avyākata*). They are so premature that they cannot be accompanied by a *Hetu*. They are too feeble to yield a 'resultant', therefore, they are inoperative or *Kiriyā*.

Cakkhu-Viññāṇa (eye-consciousness), *Sota-Viññāṇa* (ear-consciousness), *Ghāṇa-Viññāṇa* (nose-consciousness), *Jivhā-Viññāṇa* (tongue-consciousness), and *Kāya-Viññāṇa* (touch-consciousness) are pure sensations of external stimuli. These sensations are very commonly seen to be different in different persons, though they may have originated from the identical stimuli. The same thing appears very much pleasant to one but quite repulsive to the other. The same colour or taste often appears quite differently to different persons.

What is it due to? Abhidhamma holds that it is due to difference of *Vipāka* or karmic result of previous life in different persons. If the sensation yields a pleasant feeling, it should be thought that it is a *Kusala-Vipāka Citta* or 'a resultant consciousness of previous good karma.'

And, if the sensation yields an unpleasant feeling, it should be thought that i s an *Akusala-Vipāka Citta* or 'a resultant consciousness of previous bad karma.'

Sampaṭicchana (recipient consciousness) and *Santīraṇa* (investigating consciousness) are also similarly *Vipāka Citta*, differing in different persons according to the result of their previous good or bad karma.

These seven types of 'resultant' consciousness—*Cakkhu-Viññāṇa, Sota-Viññāṇa Ghāṇa-Viññāṇa, Jivhā-Viññāṇa, Kāya-Viññāṇa, Sampaṭicchana* and *Santīraṇa*—are too feeble to be rooted in any of the *Hetus*. They are, therefore, *Ahetuka*, and *Avyākata* as well, for, they are neither moral nor immoral.

§ 3. *The strength of Vipāka-consciousness*

The bad *Hetus—Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception)—are the animal qualities in a man. They come as fits of instinctive impulses. Under their influence, they make a man lose his self-consciousness and reasoning faculty.

The *Vipāka* of immoral consciousness, therefore, is a very dull and feeble consciousness, eminently instinctive, It must be *Ahetuka*, for, it is too feeble to be rooted in the *Hetus*.

The *Vipāka* of a moral consciousness, with weak *Hetuts*, is also a feeble consciousness, and, therefore, *Ahetuka*.

The good *Hetus—Alobha* (self-sacrificingness), *Adosa* (good-will) and *Amoha* (insight) on the other hand, are the higher or rational qualities in a man. One, who develops these *Hetus* in him, is able to overcome his instinctive side, and make his consciousness more moral and rational.

The *Vipāka* of strong moral consciousness, therefore, is a consciousness as strong and good as the types of moral consciousness themselves, accompanied by the good *Hetus*. It is *Sahetuka*, strong enough to be rooted

in the *Hetus*.

§4. *The consciousness of Arhat*

The Arhat has thoroughly dispelled his *Avijjā* (ignorance), and destroyed all the *Saṃyojanas* (fetters). *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception) are thoroughly uprooted in his consciousness. He never does an *Akusala* deed.

His consciousness is always rooted in the good *Hetus*; but, it does not yield any *Vipāka* (karmic result), because he is completely free from love-for-living. It is inoperative or *Kiriyā*.

§5. *The three planes of consciousness*

Every time we feel how very restless and self-willed our mind is. We can exercise but little control over it. We try our best to concentrate it upon a thing, but, in a moment, it slips away to irrelevant corners, quite unnoticed. This is so, because of our diverse desires influencing it constantly. This consciousness is, therefore, called *Kāmāvacara Citta* or the consciousness that roams in the world of desires.

This is the first plane called the *Paritta Bhūmi* or the plane of weak consciousness.

It is not possible to realise *Nibbāna*, 'the Summum Bonum', with this weak consciousness lost in the world of desires. The Buddha has taught how to make it strong and steady, and to exercise mastery over it. This practice is called *Yoga*, and one who practices it is called a

Yogāvacara.

The *Yogāvacara* begins—as fully described in the Visuddhimagga—by meditating upon a suitable object which is associated with the idea of form. After due practice, he is able to attain the different stages of *Jhāna* or ecstacy in which his mind becomes perfectly concentrated on the 'object' (*Kammaṭṭhāna*). This consciousness is called *Rūpāvacara Citta*, or 'the *Jhāna*-consciousness of the form'.

The *Yogāvacara*, intending to rise higher, gives up all ideas of form also, and attains *Jhāna*, meditating upon *Arūpa* or 'the formless subjective *Kammaṭṭhānas*—as, *Anantākāsa* (infinity of space), *Ananta Viññāṇa* (infinity of consciousness), *Ākiñcañña* (nothingness), and *Neva Saññā Nāsaññā* (a state wherein cognition is so very subtle that it cannot be said whether it is or is not). This consciousness is called *Arūpāvacara Citta* or 'the *Jhāna*-consciousness of the formless'.

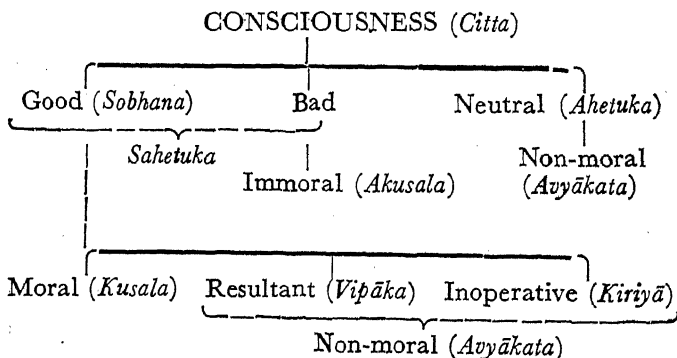
These two classes of *Jhāna* consciousness—*Rūpāvacara* and *Arūpāvacara*—constitute the second plane called the *Mahaggata Bhūmi* or the higher grade of consciousness.

In the *Mahaggata Bhūmi*, the mind of the *Yogāvacara* is highly steady and concentrated. But, when he breaks his *Jhāna* and comes to normal state of life, his consciousness may not be free from love for life, conceit or ignorance; and he may fall a victim to *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception).

He then meditates upon the *Anicca* (impermanent), *Dukkha* (miserable) and *Anatta* (substanceless) nature of all existence; and thereby attains *Jhāna* upon *Nibbāna*

(*Ni*+*Vāna*=no+desire = desirelessness). He is able to destroy his fetters one by one and attain the highest plane of consciousness called the *Lokuttara Bhūmi* or 'the Supra-mundane plane'.

It is, however, not necessary that one should practise *Rūpa* and *Arūpa Jhānas* in order to be able to attain to *Lokuttara Bhūmi*. A man of very strong *Kusala Vipāka* may directly start meditating upon *Anicca*, *Dukkha* and *Anatta*; obtain *Jhāna* on *Nibbāna*, destroy his fetters, and attain to *Lokuttara Bhūmi*.

The following diagram will show the scheme of classification:——

Section II

KĀMĀVACARA CITTA

(Consciousness of the world of desires)

§6. *Introductory*

'Having adored the Buddha, the Unrivalled and Perfectly Enlightened One, with His sublime Doctrine and noble Brotherhood, I am herein going to speak about the categories of the Psycho-ethical Buddhist philosophy called Abhidhamma.

'In reality, the categories of the Abhidhamma are four —(1) Consciousness, (2) Psychic factors, (3) Matter and (4) Nibbāna. All things are included under these four heads'. (I)

'There are four grades of consciousness—namely, (1) consciousness of the world of desires, (2) consciousness of the *Rūpa-Jhāna*, (3) consciousness of the *Arūpa-Jhāna*, and (4) Supramundane consciousness concentrated on *Nibbāna*'. (II)

'Of the above four grades, which is the consciousness of the world of desires?' (III a)

I. Sammāsambuddhamatulaṃ sasaddhammagaṇuttamaṃ
Abhivādiya bhāsissaṃ abhidhammatthasaṅgahaṃ.
Tattha vuttābhidhammatthā catudhā paramatthato,
Cittaṃ cetasikaṃ rūpaṃ nibbānamiti sabbathā.

II. Tattha cittaṃ tāva catubbidhaṃ hoti, Kāmāvacaraṃ, Rūpāvacaraṃ, Arūpāvacaraṃ, Lokuttaraṃ ceti.

III (a) Tattha katamaṃ kāmāvacaraṃ?

It is the following types of consciousness:—

I

AKUSALA CITTA

(*Types of immoral consciousness*)

§7. *Rooted in Lobha* (*greed*)

(*i*) If a man is quite cheerful while doing an act, his consciousness is called *Somanassasahagata* or 'accompanied by delight'. And his consciousness is *Upekkhāsahagata* if it is accompanied by indifference.

(*ii*) It is often thought right by some people to sacrifice animals at a certain place, or to gamble on a certain day, or to tell a lie to befool others on a certain date, or even to rob and murder a man if he does not belong to his faith. Such false views are called *Diṭṭhi*, which pretend to justify immorality, but have really *Lobha* at the root.

If the immoral consciousness is accompanied by such a *Diṭṭhi* it is called *Diṭṭhigatasampayutta* ; and if it is not so accompanied it is called *Diṭṭhigatavippayutta*.

(*iii*) The consciousness of one who is very quick in performing a moral or immoral act is called *Asaṅkhārika* or that which is 'neither hesitating nor urged by others'. *Sasaṅkhārika* consciousness, on the other hand, is that which is either preceded by some hesitation or is persuaded by some one else.

Taking these classifications together, we get the following eight types of immoral consciousness rooted in *Lobha*:—

1. 'Delighted, accompanied by a false view, unhesitated and uninstigated.

2. 'Delighted, accompanied by a false view, hesitated or instigated.

3. 'Delighted, unaccompanied by a false view, unhesitated and uninstigated.

4. 'Delighted, unaccompanied by a false view, hesitated or instigated.

5. 'Indifferent, accompanied by a false view, unhesitated and uninstigated.

6. 'Indifferent, accompanied by a false view, hesitated or instigated.

7. 'Indifferent, unaccompanied by a false view, unhesitated and uninstigated.

8. 'Indifferent, unaccompanied by a false view, hesitated or instigated'. (III b)

A man, greedy to eat the flesh of an animal, may sacrifice it in the name of some deity, and take delight in it, thinking that he is doing a quite proper thing. Or, a man, with false patriotism, may tell a lie to fulfil some end, and be delighted, thinking that he is serving the cause of his mother-country. Such a consciousness is of the first type, if the act is done unhesitatingly or without the instigation of any one else. But if it is preceded by some hesitation, or it has been done at the instigation of some one else, it is an example of the second type.

III (b) Somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkharikamekaṃ. Upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ ti imāni aṭṭha pi lobhasahagatāni cittāni nāma.

The third and the fourth types are very common. We know that it is bad to kill, or to hurt others, or to steal, or to commit adultery, or to lie, or to do any other sinful act. Nonetheless, we do indulge in them frequently and also derive delight therefrom.

The fifth, the sixth, the seventh, and the eighth types are the same as above, if the act is done not with delight but with a feeling of indifference, as a matter of course.

§8. *Rooted in Dosa* (*hate*)

If an object causes us displeasure, or stands in the way of the fulfilment of our desire, we begin to hate it. The feeling goes on intensifying, and a time comes when the very idea of it would rouse an excitement in us, a feeling of deep antipathy. This state of mind is called *Domanassa.*

Domanassa is accompanied by an urge to attack and annihilate the object of hate. This incitement is called *Paṭigha* or rage.

It is *Asaṅkhārika* if, in this raging state of mind, a man commits a crime unhesitatingly, without being instigated by anyone else. And it is *Sasaṅkhārika,* if it is committed after some hesitation, or at the instigation of someone else.

Hence, there are two types of consciousness rooted in *Dosa,* namely:——

1. 'Excited, accompanied by antipathy and rage, unhesitated and uninstigated.

2. 'Excited, accompanied by antipathy and rage, hesitated or instigated'. (IV)

IV. **Domanassasahagataṃ paṭighasampayuttaṃ asaṅkhārikame—**

It is clear that there can be no *Somanassa* (delight) or *Upekkhā* (indifference) in this agitated state of mind accompanied by antipathy. It cannot also be associated with any right or wrong view, for, it is so furious that there is no consideration of right or wrong in it at the moment.

The executioner executes the criminal, not because he has any personal grudge against him, but simply because he has been ordered to do it by his officer. Here, he has to create an excitement in him accompanied by antipathy, and invoke a rage to drop the axe. His consciousness is, therefore, *Sasaṅkhārika*, *i.e.*, of the second type.

§9. *Rooted in Moha (dullness and deception)*

Moha is an essential condition of all immoral consciousness. *Lobha* and *Dosa* can not possibly arise if there is no *Moha*. But, if there is only the element of *Moha*, it will make the consciousness thoroughly confused. This state of mind is called *Momūha Citta* or 'a confused consciousness'.

It is difficult to understand a thing definitely in this consciousness. It is full of doubts. If the doubts are very much puzzling it is called *Vicikicchā-sampayutta* or a perplexed consciousness.

A *Momūha Citta* cannot also concentrate itself upon any object. It is a distracted mind. If the distraction is strong, it is called *Uddhacca-sampayutta* or 'a restless consciousness'.

There cannot be either *Somanassa* or *Domanassa* in this consciousness. They are essentially *Upekkhā-sahagata* or

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kaṃ, sasaṅkhārikamekaṃ ti imāni dve pi paṭighacittāni nāma.

'accompanied by an ignorant indifference'.

Hence there are two types of consciousness rooted in *Moha*:—

1. 'Accompanied by indifference, and is perplexed.

2. 'Accompanied by indifference, and is restless'. (Va)

'Perplexity' and 'restlessness' arise themselves in us due to ignorance. They are not created knowingly by us, either hesitatingly or unhesitatingly, for, knowledge is quite opposed to them, like light to darkness. Nor can any one else instigate us to be perplexed or restless. Therefore, the question of *Asaṅkhārika* and *Sasaṅkhārika* does not arise in these types of consciousness.

'Thus, there are altogether twelve types of immoral consciousness.' (Vb)

'There are eight types of consciousness rooted in Lobha, two in Dosa, and two in Moha. Thus, there are altogether twelve types of immoral consciousness.' (VI)

II

AHETUKA CITTA

(Types of consciousness too feeble to be rooted in Hetus)

A feeble consciousness, in which the subject is not fully self-aware, cannot be rooted in the Hetus. It is, therefore, called Ahetuka Citta.

There are two classes of Ahetuka Citta, namely, (I)

V. (a) Upekkhāsahagataṃ vicikicchāsampayuttamekaṃ, upekkhāsahagataṃ uddhaccasampayuttamekaṃ ti imāni dve pi momūhacittāni nāma.

V. (b) Iccevaṃ sabbathā pi dvādasākusalacittāni samattāni.

VI. Atthadhā lobhamūlāni dosamūlāni ca dvidhā,
Moḥa mūlāni ca dve ti dvādasākusalā siyuṃ.

Vipāka and (2) *Kiriyā*.

§10. Vipāka Citta (resultant consciousness)

When we receive a stimulus, a sensation arises from within. If the sensation is visual it is called *Cakkhu-Viññāṇa* or 'eye-consciousness,' if it is audible it is called *Sota-Viññāṇa* or 'ear-consciousness,' if it is olfactory it is called *Ghāna-Viññāṇa* or 'nose-consciousness,' if it is gustatory it is called *Jivhā-Viññāṇa* or 'tongue-consciousness,' and if it is tactual it is called *Kāya-Viññāṇa* or 'touch-consciousness.'

After a sensation has arisen, the mind receives the stimulus as an object existing outside as a reality. It is called *Sampaṭicchana-Citta* or 'the recipient consciousness.'

After *Sampaṭicchana*, the mind begins to reflect on the object trying to understand it in the light of its previous experience. It is *Santīraṇa* or 'the investigating consciousness.'

All these seven functions—*Cakkhu-Viññāṇa*, *Sota-Viññāṇa*, *Jivhā-Viññāṇa*, *Kāya-Viññāṇa*, *Sampaṭicchana* and *Santīraṇa*—are carried out subconsciously. They are called *Vipāka-Citta* or 'the resultant consciousness,' arising as result of previous good and bad Karmas.

Neither Somanassa nor Domanassa can possibly arise in these types of consciousness, they being too feeble and hazy. At these stages, there can be only the feeling of *upekkhā* or indifference.

Touch-sensations, however, being much stronger than the other, cannot have an indifferent feeling. A touch must be either painful or pleasant at this very stage. It

is painful if it is (a) Akusala-Vipāka or 'the resultant consciousness of previous bad karmas'; and pleasant, if it is (b) Kusala-Vipāka or 'the resultant consciousness of previous good Karmas.'

A. Akusala Vipāka

(Resultant consciousness of the previous bad Karmas)

'These are the seven types of resultant consciousness of previous bad Karmas :—

1. 'Eye-consciousness, accompanied by indifference.
2. 'Ear-consciousness, accompanied by indifference.
3. 'Nose-consciousness, accompanied by indifference.
4. 'Tongue-consciousness, accompanied by indifference.'
5. 'Touch-consciousness, accompanied by pain.
6. 'Recipient consciousness, accompanied by indifference.
7. 'Investigating consciousness, accompanied by indifference.' (VII)

B. Kusala Vipāka

(Resultant consciousness of the previous good karmas)

'These are the eight types of resultant consciousness of the previous good karmas :—

1. 'Eye-consciousness, accompanied by indifference.
2. 'Ear-consciousness, accompanied by indifference.
3. 'Nose-consciousness, accompanied by indifference.

VII. Upekkhāsahagataṃ cakkhuviññāṇaṃ, tathā sotaviññāṇaṃ, ghāṇaviññāṇaṃ, jivhāviññāṇaṃ, dukkhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ sampṭicchanacittaṃ, upekkhāsahagataṃ santīraṇacittaṃ ceti imāni satta pi akusalavipākacittāni nāma.

4. 'Tongue-consciousness, accompanied by indifference.
5. 'Touch-consciousness, accompanied by a pleasant feeling.
6. 'Recipient consciousness, accompanied by indifference.
7. 'Investigating consciousness, accompanied by indifference.
*8. 'Investigating consciousness, accompanied by delight.' (VIII)

§11. *Kiriyā Citta*

(The types of consciousness which do not yield Vipāka)

Pañca-Dvārāvajjana or 'consciousness turning to impression 'at the five doors of senses,' and *Manodvārāvajjana* or 'consciousness turning to impressions at the mind-door' are the automatic tendencies of the mind, when a stimulus is received from without, or an idea is caught from within. They are *Ahetuka*; and Kiriyā as well, for, they cannot yield *Vipāka* or karmic result.

Hasituppāda or 'the smile of the Arhat' is also Ahetuka Kiriyā; it is not accompanied by the Hetus, and does not produce *vipāka*.

Hence, these are the three types of consciousness unaccompanied by the Hetus, and not capable of yielding karmic result—

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* If the object is very dear, *Somanassa* or delight may arise even at this stage.

VIII. Upekkhāsahagataṃ cakkhuviññāṇaṃ, tathā sotaviññāṇaṃ ghāṇaviññāṇaṃ, jivhāviññāṇaṃ, sukhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ sampaṭicchanacittaṃ, somanassasahagataṃ santīraṇacittaṃ, upekkhāsahagataṃ santīraṇacittaṃ ceti imāni aṭṭha pi kusalavipākāhetukacittāni nāma

1. 'Consciousness turning to impressions at the mind-door, accompanied by indifference.

3. 'Smile of the Arhat, accompanied by delight.'

(IXa)

Summary

'Thus, there are altogether eighteen types of consciousness not rooted in the Hetus.' (IXb)

'There are seven types of resultant consciousness of the previous bad karmas, eight types of resultant consciousness of the previous good karmas and three types of consciousness which do not yield a resultant. Thus there are altogether eighteen types of consciousness unaccompanied by the Hetus.' (X)

III

§ 12. *Sobhana Citta*

(*Types of good consciousness*)

The above thirty types of consciousness are not progressive. The twelve immoral are degenerating, and the eighteen Ahetukas are neutral.

The types of consciousness that are going to be described henceforth, are, on the other hand, good (Sobhana), inasmuch as they are either moral, or their resultant, or the actions of the Arhat.

'These are fifty-nine, from one way of calculation, and ninety-one, from the other.

IX. (a) Upekkhāsahagataṃ pañcadvārāvajjanacittaṃ, tathā manodvārāvajjanacittaṃ, somanassasahagataṃ hasituppādacittam ceti imāni tīṇi pi ahetukakriyācittāni nāma.

(b) Iccevaṃ sabbathā pi aṭṭhārasāhetukacittāni samattāni.

X. Sattākusalapākāni puññapākāni aṭṭhadhā,
Kriyācittāni tīṇī ti aṭṭhārasa ahetukā.

'The types of consciousness, except the immoral and the Ahetuka ones, are called Sobhana or 'good'.' (XI)

They are of three kinds, namely, (a) moral (Kusala), (b) resultant (Vipāka), and (c) inoperative (Kiriyā).

(*a*)

§ 13. *Kusala Citta*

(*Types of moral consciousness*)

Helping the poor and needy, giving shelter to the forlorn, saving the creatures from distress and destruction, serving one's parents and elders, worshipping the Buddha, listening to the inspiring discourses on the Dhamma, and such other meritorious acts are Kusala or 'moral'. They are all essentially rooted in the two Kusala-Hetus, namely, Alobha (self-sacrificingness) and Adosa (good-will); for, a greedy or an enraged man would not do them.

Amoha (insight) is also necessary, no doubt, because a man generally performs them with *Ñāṇa* or 'knowledge', that thereby he will be better and purer in this life and hereafter. When a Buddhist Upāsaka goes to the Vihāra, offers Pūjā before the image of the Buddha, gives alms to the monks, listens to religious discourses, and keeps eight precepts, he is conscious that he is doing a very meritorious act by which he will be better in his next birth. His consciousness, in this case, is *Ñāṇa-Sampayutta* or accompanied by knowledge, i.e., right view.

On the other hand, there are also occasions when we do a good act spontaneously, on the spur of the moment.

XI. Pāpāhetukamuttāni sobhanānī ti vuccare.
Ekūnasaṭṭhi cittāni athekanavuti pi vā.

A man sees someone drowning in the river, and at once jumps in and saves him; or, sees a wretched beggar in the street and drops a coin before him. Such spontaneous acts are not accompanied by the reflection that 'they will yield good karmic result.' They are, as it were, automatically done, on the spur of the moment. Such a type is called *Ñāṇa-Vippayutta* or 'unaccompanied by right view'.

There may be another example of *Ñāṇa-Vippayutta* consciousness. A man may not really understand that it is good to do a certain act, still he does it, simply because it is customary, or he sees others doing the same. A monk comes to the house of a lay disciple ; and he is worshipped both by the father and the child. Here, the father's consciousness is *Ñāṇa-Sampayutta*, for he does it knowingly that he gains a merit thereby. But the child does it simply because he sees his father doing so. His consciousness is, therefore, *Ñāṇa-Vippayutta*. [Navanītaṭīkā 1. 12.]

If the action is done—either *Ñāṇa-Sampayutta* or *Ñāṇa-Vippayutta*—unhesitatingly and without the suggestion of anyone else, it is *Asaṅkhārika Citta*. And it is *Sasaṅkhārika*, if it is done after some hesitation, or at the suggestion of some one else.

It may be also *Somanassa-Sahagata* or *Upekkhā-Sahagata*, as in the types of immoral consciousness rooted in *Lobha* [1, §7].

'Thus, these are the eight types of *Kāmāvacara* moral consciousness :—

1. 'Delighted, accompanied by knowledge, unhesitated and unsuggested.

2. 'Delighted, accompanied by knowledge, hesitated or suggested.

3. 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested.

4. 'Delighted, unaccompanied by knowledge, hesitated or suggested.

5. 'Indifferent, accompanied by knowledge, unhesitated and unsuggested.

6. 'Indifferent, accompanied by knowledge, hesitated or suggested.

7. 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.

8. 'Indifferent, unaccompanied by knowledge, hesitated or suggested.' (XII)

(*b*)

§14. *Vipāka Citta*

(*Types of moral resultant consciousness*)

Good acts, done during the course of this life, determine the nature of the mental disposition of a man in his next birth.

A man is of a philanthropic nature, because his acts in previous life were conditioned by a strong *Alobha*; and of a miserly nature, because his acts in previous life were conditioned by very weak *Alobha*. A man is of a very compassionate and loving nature, because his acts in pre-

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XII. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ ñāṇavippayuttaṃ asaṅkārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ sasaṅkhārikamekaṃ ti imāni aṭṭha pi kāmāvacarakusalacittāni nāma.

vious life were conditioned by a strong *Adosa*; and of an irritative and quarrelsome nature, because his acts in previous life were conditioned by a very weak *Adosa*. A man is of a sharp intelligence and clear understanding, because his acts in previous life were conditioned by a strong *Amoha*; and a dullard, because his acts in previous life were conditioned by a weak *Amoha*.

A man, whose acts are primarily conditioned by *Lobha*, *Dosa* and *Moha*, will not be born as a man at all, but as beast or a creature of some other lower species, with an instinctive consciousness, which is as weak as *Upekkhā-Sahagata Santīraṇa Citta*. That is why, the discriminative faculty and memory of the beast are so feeble. Among the beasts themselves there are grades of mental development, which is due to the degree of the strength of *Lobha*, *Dosa* and *Moha* in their previous births.

A type of *Sahetuka Kusala Citta* is reflected just as it is in its *Vipāka* (resultant). Therefore, there will be as many types of *Vipāka Citta* (resultant consciousness of the previous life) as there are *Kusala Citta* (moral consciousness).

'Thus, there are the eight types of *Kāmāvacara* 'resultant' consciousness, rooted in the *Hetus*:—

1. 'Delighted, accompanied by knowledge, unhesitated and unsuggested.

2. 'Delighted, accompanied by knowledge, hesitated or suggested.

3. 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested.

4. 'Delighted, unaccompanied by knowledge, hesitated or suggested.

5. 'Indifferent, accompanied by knowledge, unhesitated and unsuggested.

6. 'Indifferent, accompanied by knowledge, hesitated or suggested.

7. 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.

8. 'Indifferent, unaccompanied by knowledge, hesitated or suggested.' (XIII)

(*c*)

§15. *Kiriyā Citta*

(*Types of inoperative consciousness*)

An Arhat does good acts; but they produce no *Vipāka*, as he is totally free from desire (*Taṇhā*). His acts are *Kiriyā* or 'inoperative.'

Hence, just as the types of *Kusala Citta*, there are eight types of consciousness of the Arhat:—

1. 'Delighted, accompanied by knowledge, unhesitated and unsuggested.

2. 'Delighted, accompanied by knowledge, hesitated or suggested.

3. 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested.

4. 'Delighted, unaccompanied by knowledge, hesitated or suggested.

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* XIII. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñaṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ ti imāni aṭṭha pi sahetukakāmāvacaravipākacittāni nāma.

5. 'Indifferent, accompanied by knowledge, unhesitated and unsuggested.

6. 'Indifferent, accompanied by knowledge, hesitated or suggested.

7. 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.

8. 'Indifferent, unaccompanied by knowledge, hesitated or suggested.' (XIV a)

§16. *Types of Kāmāvacara good consciousness summed up*:—

Thus the types of *Kāmāvacara Kusala*, *Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are altogether twenty-four [*Kusala* 8 + *Vipāka* 8 + *Kiriyā* 8 = 24] (XIV b)

'The twenty-four types of *Kāmāvacara Kusala*, *Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are so classified according to **feeling** [*Somanassa* and *Upekkhā*], **knowledge** [*Ñāṇasampayutta* and *Ñāṇavippayutta*], and **being suggested or not** [*Asaṅkhārika* and *Sasaṅkhārika*].' (XV)

§17. *Types of Kāmāvacara consciousness summed up*:—

'There are altogether fifty-four types of *Kāmāvacara* consciousness, namely:—

Vipāka 23 [*Ahetuka* 15 + *Sahetuka* 8 = 23]

XIV (a). Somanasssasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ ti imāni aṭṭha pi sahetukakāmāvacarakriyācittāni nāma.

XIV (b). Iccevaṃ sabbathā pi catuvīsati sahetukakāmāvacarakusalavipākakriyācittāni samattāni.

XV. Vedanāñāṇasaṅkhārabhedena catuvīsati.
Sahetukāmāvacarapuññapākakriyā matā.

Kusala and *Akusala* 20 [*Kusala* 8+*Akusala* 12=20].
Kiriyā 11 (*Ahetuka* 3+*Sahetuka* 8=11).' (XVI)

XVI. Kāme tevīsa pākāni puññāpuññāni vīsati,
Ekādasa kriyā ceti catupaññāsa sabbathā.

SECTION III

MAHAGGATA-CITTA

*(The higher grade of consciousness≡*Jhāna-consciousness)*

§18. *Introductory*

The mind of the average man is restless under the blinding influence of diverse desires. He feels it very difficult to check it from running away here and there at random. Hewever attentive he might be, still he fails to keep the 'object' on the upper surface of awareness, which is sinking down quite incessantly.

It is only after a considerable amount of practice, that the Yogāvacara is able to exercise mastery over his mind, and to concentrate fully. He obtains the different stages of *Jhāna* (ध्यान), in which the awareness of the object becomes quite steady, and which he can maintain as long as he desires.

It is called *Mahaggata Citta* or 'the higher grade of consciousness'. There are two kinds of it, namely, (A) *Rūpāvacara* (*Jhāna* of the form) and (B) *Arūpāvacara* (*Jhāna* of the formless).

(A)

Rūpāvacara Citta

(JHĀNIC—consciousness of the form)

The types of *Rūpāvacara*-consciousness are also of three kinds, namely (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*) and (*c*) inoperative (*Kiriyā*).

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* JHĀNA=ध्यान=ecstacy.

(*a*)

§19. *Kusala* (*moral*)

The Yogāvacara obtains *Jhāna*, by meditating on one of the twenty-six objective *Kammaṭṭhānas*, such as earth, water, fire etc. [Ch. IX. §2], which are *Rūpa* or form. It is, therefore, called *Rūpāvacara Citta* or *Jhāna*-consciousness of the form.

At the first stage of *Jhāna*, **five psychic factors** are very prominent in him, namely, (1) *Vitakka* (applying the mind on the object of meditation), (2) *Vicāra* (sustaining the mind on the object), (3) *Pīti* (a thrill of pleasant sensation), (4) *Sukha* (ease), and (5) *Ekaggatā* (one-pointedness=concentration).

At the second stage of *Jhāna*, *Vitakka* is excluded; and there remain only the residue four factors.

At the third stage of *Jhāna*, *Vicāra* is also excluded; and there remain only the residue three factors.

At the fourth stage of *Jhāna*, *Pīti* is also excluded; and, there remain only two factors, viz., *Sukha* and *Ekaggatā*.

At the fifth stage of *Jhāna*, '*Sukha*' is substituted by *Upekkhā*; in the result, there remain only two factors. This is the highest stage of *Rūpāvacara Jhāna*.

Hence there are altogether five types of *Rūpāvacara Kusala Citta*:—

1. 'The first stage of *Kusala Jhāna, with Vitakka* (applying the mind on the object), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness=concentration).

2. 'The second stage of *Kusala Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'The third stage of *Kusala Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*.

4. 'The fourth stage of *Kusala Jhāna*, with *Sukha* and *Ekaggatā*.

5. 'The fifth stage of *Kusala Jhāna*, with *Upekkhā* and *Ekaggatā*.' (XVII)

In the above stages of *Jhāna*, the factors have been excluded one by one. There is an *Aṅga-Samatikkamana* or gradual suppressing of the factors.

(*b*)

§20. *Vipāka* (*resultant*)

The three *Kusala Hetus*, viz., *Alobha*, *Adosa* and *Amoha* are very strong in the above types of *Rūpāvacara-Kusala* consciousness, which are free from all immoral tendencies. They are, therefore, reflected, just as they are, in the mental disposition of the next life.

Hence there are also five types of *Rūpāvacara Vipāka* consciousness, corresponding to the five *Kusala* ones:—

1. 'Resultant consciousness of the first stage of *Jhāna*, with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness).

XVII. Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānakusalacittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhāna-kusala-cittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhāna-kusalacittaṃ. Sukhekaggatāsahitaṃ catutthajjhānakusalacittaṃ. Upekkhekaggattāsahitaṃ pañcamajjhānakusalacittaṃ ceti imāni pañca pi rūpāvacarakusalacittāni nāma.

2. 'Resultant consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'Resultant consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*.

4. 'Resultant consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*.

5. 'Resultant consciousness of the fifth stage of *Jhāna*, with *Upekkhā* and *Ekaggatā*.' (XVIII)

(*c*)

§21. *Kiriyā* (*inoperative*)

An Arhat also obtains these stages of *Jhāna*; but, they do not yield *Vipāka*. They are *Kiriyā* or inoperative.

Hence there are five types of *Rūpāvacara Kiriyā* consciousness, corresponding to the five *Kusala* ones:—

1. 'Inoperative consciousness of the first stage of *Jhāna* with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness).

2. 'Inoperative consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'Inoperative consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*.

4. 'Inoperative consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*.

XVIII. Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānavipākacittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhānavipākacittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhāna-vipākacittaṃ. Sukhekaggatāsahitaṃ catutthajjhānavipākacittaṃ. Uppekkhekaggatāsahitaṃ pañcamajjhānavipākacittaṃ ceti imāni pañca pi rūpāvacaravipākacittāni nāma.

5. 'Inoperative consciousness of the fifth stage of *Jhāna*, with *Upekkhā*, and *Ekaggatā*. (XIX a)

§22. *Types of Rūpāvacara consciousness summed up* :—

'Thus there are altogether fifteen types of *Rūpāvacara* moral, resultant and inoperative consciousness.' (XIX b)

'There are five types of *Rūpāvacara* consciousness according to the stages of *Jhāna*. According to moral, resultant and inoperative types of consciousness, they are altogether fifteen in number.' (XX)

(B)

Arūpāvacara Citta

(*JHĀṆA—consciousness of the formless*)

The types of *Arūpāvacara* consciousness are also of three kinds, namely, (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*), and inoperative (*Kiriyā*).

(*a*)

§23. *Kusala* (*moral*)

The Yogāvacara, intending to rise higher in the field of *Jhāna*, gives up the *Rūpa Kammaṭṭhāna* of the *Rūpāvacara*, and obtains *Jhāna* one by one on the four *Arūpas* (formless), namely—(1) *Ananta Ākāsa* (infinity of space), (2) *Ananta Viññāṇa* (infinity of consciousness), (3) *Ākiñcañña* (nothingness) and (4) *Nevasaññā Nāsaññā* (a state in which cogni-

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XIX (a). Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānakriyācittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhāna-kriyācittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhānakriyācittaṃ, Sukhekaggatāsahitaṃ catutthajjhānakriyācittaṃ. Upekkhekaggatāsahitaṃ pañcamajjhānakriyācittaṃ ceti imāni pañca pi rūpāvacarakriyācittāni nāma.

(b) Iccevaṃ sabbathā pi pannarasa rūpāvacarakusalavipākakriyācittāni samattāni.

XX. Pañcadhā jhānabhedena rūpāvacaramānasaṃ,
Puññapākakriyābhedā taṃ pañcadasadhā bhave.

tion is so extremely subtle that it cannot be said whether it is or not). These stages of *Jhāna* are called *Arūpāvacara Citta* or consciousness of the formless.

There are only two factors in these stages, namely, *Upekkhā* and *Ekaggatā*; therefore, they really belong to the fifth stage of *Jhāna*. They differ from one another in *Kammaṭṭhānas* only, not in factors. There is no *Aṅga-Samatikkamana* (gradual suppression of factors one by one), as in the *Rūpāvacara*; but there is an *Ālambana-Samatikkamana* (giving up the objects of meditation one by one).

Hence there are four types of the *Arūpāvacara Kusala* consciousness, obtaining *Jhāna* on the above four formless objects:—

1. 'Moral *Jhāna*-consciousness dwelling on the **infinity of space.**

2. 'Moral *Jhāna*-consciousness dwelling on the **infinity of consciousness.**

3. 'Moral *Jhāna*-consciousness dwelling on **nothingness.**

4. 'Moral *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.**' (XXI)

(*b*)

§24. *Vipāka* (*resultant*)

There are four types of the resultant *Jhāna* consciousness of the formless, corresponding to the above moral ones:—

XXI. Ākāsānañcāyatanakusalacittaṃ. Viññāṇañcāyatanakusalacittaṃ. Ākiñcaññāyatanakusalacittaṃ. Nevasaññānāsaññāyatanakusalacittaṃ ceti imāni cattāri pi arūpāvacarakusalacittāni nāma.

1. 'Resultant *Jhāna*-consciousness dwelling on the **infinity of space.**

2. 'Resultant *Jhāna*-consciousness dwelling on the **infinity of consciousness.**

3. 'Resultant *Jhāna*-consciousness dwelling on **nothingness.**

4. 'Resultant *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.**' (XXII)

(*c*)

§25. *Kiriyā* (*inoperative*)

The Arhat obtains these types of *Jhāna*-consciousness of the formless, but they yield no *Vipāka*. They are *Kiriyā* or inoperative.

'These are the four types of inoperative *Jhāna*-consciousness of the formless:—

1. 'Inoperative *Jhāna*-consciousness dwelling on the **infinity of space.**

2. 'Inoperative *Jhāna*-consciousness dwelling on the **infinity of consciousness.**

3. 'Inoperative *Jhāna*-consciousness dwelling on **nothingness.**

4. 'Inoperative *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said**

XXII. Ākāsānañcāyatanavipākacittaṃ. Viññāṇañcāyatanavipākacittaṃ. Ākiñcaññāyatanavipākacittaṃ. Nevasaññānāsaññāyatanavipākacittaṃ ceti imāni cattāri pi arūpāvacaravipākacittāni nāma.

whether it is or is not.' (XXIII a)

§26. *Types of Arūpa-consciousness summed up*

'Thus there are altogether twelve moral, resultant, and inoperative types of consciousness of the formless.'

(XXIIIb)

'According to the objects of *Jhāna*, there are four types of consciousness of the formless. Again, according to moral, resultant, and inoperative types, they are altogether twelve in number.' (XXIV)

XXIII(a). Ākāsānañcāyatanakriyācittaṃ. Viññāṇañcāyatanakriyācittaṃ. Ākiñcaññāyatanakriyācittaṃ. Nevasaññānāsaññāyatanakriyācittañceti imāni cattāri pi arūpāvacarakriyācittāni nāma.

(b) Iccevaṃ sabbathā pi dvādasa arūpāvacara-kusalavipākakriyācittāni samattāni.

XXIV. Ālambanappabhedena catudhāruppamānasaṃ,
Puññapākakriyābhedā puna dvādasadhā ṭhitaṃ.

SECTION IV

LOKUTTARA CITTA

(*Supra-mundane consciousness*)

§27. *Introductory*

A being of the *Rūpa* or the *Arūpa* plane of life may, under the influence of ignorance (*Avijjā*), be led to think that it is an eternal and blissful state. He may thus create craving for life. His active *Jhāna*-consciousness will then yield resultant, as an effect of which, he will be born again after death.

He may be in the bondage of the following ten fetters—

(1) Ignorance of identity, (2) Doubt, (3) The wrong belief that external rituals lead to purity, (4) Sensuous desire, (5) Ill-will, (6) Attachment for *Rūpa*-existence, (7) Attachment for *Arūpa*-existence, (8) Conceit, (9) Distraction, (10) Nescience.

One, intending to get rid of them, meditates on *Anicca* (impermanent), *Dukkha* (miserable), and *Anatta* (substanceless) nature of all existence, and obtains *Jhāna* on *Nibbāna.*

Thereby, he succeeds in destroying the first three fetters and attains to the first stage of the Supra-mundane plane. He is called *Sotāpanna*, or 'one who has come in the stream leading to *Nibbāna*.' He is sure to become Arhat within the course of seven births.

When he succeeds in weakening the other two fetters, namely, sensuous desire and ill-will, he attains to the second stage of the Supra-mundane plane, and is called *Saka-*

dāgāmī or once-returner. After this he will be born only once in this wòrld and attain *Nibbāna.*

When he succeeds in totally uprooting these two fetters he attains to the third stage of the Supra-mundane plane, and is called *Anāgāmī* or 'never returner', that is, one who will either obtain *Nibbāna* in this very life, or will be born in some higher plane and will there obtain *Nibbāna.*

When he destroys the remaining five fetters as well, he becomes an Arhat, who has fully realized the Summum Bonum, *Nibbāna.*

The moments of realising these stages are called *Magga Citta* (Path-consciousness); and the moments of being conscious of the realisation are called *Phala-Citta* (Fruit-consciousness).

Hence there are altogether eight types of the *Lokuttara Citta* (Supra-mundane consciousness):—

§28. (a) *Magga Citta*

These are the four types of the Supra-mundane moral consciousness :—

1. 'Consciousness belonging to the Path of **Stream-attainment.**
2. 'Consciousness belonging to the Path of **Once-returning.**
3. 'Consciousness belonging to the Path of **Never-returning.**
4. 'Consciousness belonging to the Path of **Arahantship.**' (XXV)

XXV. Sotāpattimaggacittaṃ. Sakadāgāmimaggacittaṃ. Anāgāmimagga-cittaṃ. Arahattamaggacittaṃ ceti imāni cattāri pi lokuttarakusalacittāni nāma.

§29. (b) *Phala Citta*

'These are the four types of Supra-mundane resultant consciousness :—

1. 'Consciousness belonging to the fruition of Stream-attainment.
2. 'Consciousness belonging to the fruition of Once-returning.
3. 'Consciousness belonging to the fruition of Never-returning.
4. 'Consciousness belonging to the fruition of Arahantship.' (XXVIa)

§30. *Types of Supra-mundane consciousness summed up*

'Thus there are altogether eight moral and resultant types of Supra-mundane consciousness. (XXVI b)

'The four *Maggas* are the four types of Supra-mundane moral consciousness; and their fruition are the types of resultant consciousness. Therefore, there are altogether eight types of Supra-mundane consciousness.' (XXVII)

XXVI (a). Sotāpattiphalacittaṃ. Sakadāgāmiphalacittaṃ. Anāgāmi-phalacittaṃ. Arahattaphalacittaṃ ceti imāni cattāri pi lokuttaravipākacittāni nāma.

(b) Iccevaṃ sabbathā pi aṭṭhalokuttarakusalavipākacittāni samattāni.

XXVII. Catumaggappabhedena catudhā kusalaṃ tathā
Pākaṃ tassa phalattā ti aṭṭhadhānuttaraṃ mataṃ.

SECTION V

FINAL CALCULATION OF ALL THE TYPES OF CONSCIOUSNESS.

§31. *One way of calculation*

There are eighty-nine types of consciousness in all. They can be classified either as (A) immoral-moral-resultant-inoperative, or as (B) *Kāmāvacara-Rūpāvacara-Arūpāvacara-Lokuttara*, both making the total of eighty-nine.

(*A*). *Immoral-moral-resultant-inoperative*

'There are twelve types of immoral [*Lobha* 8+*Dosa* 2+*Moha* 2]; twenty-one types of moral [*Kāmāvacara* 8+*Rūpāvacara* 5+*Arūpāvacara* 4+*Lokuttara* 4=21]; thirty-six types of resultant [*Ahetuka* 15+*Kāmāvacara Sahetuka* 8+*Rūpāvacara* 5+*Arūpāvacara* 4+*Lokuttara Phala* 4=36]; and twenty types of inoperative consciousness [*Ahetuka* 3+*Kāmāvacara Sahetuka* 8+*Rūpāvacara* 5+*Arūpāvacara* 4=20].' (XXVIII)

(*B*). *Kāmāvacara-Rūpāvacara-Arūpāvacara-Lokuttara*

'There are fifty-four types of *Kāmāvacara* [Immoral 12+*Ahetuka* 18+Moral 8+moral resultant 8+inoperative 8=54]; fifteen types of *Rūpāvacara* [Moral 5+Resultant 5+Inoperative 5=15]; twelve types of *Arūpāvacara* [Moral 4+Resultant 4+Inoperative 4=12]; and eight types of *Lokuttara* consciousness [Path 4+Fruition 4=8], the total being the same as eighty-nine.

§32. *Another way of calculation*

'The above eighty-nine types of consciousness can be

XXVIII. Dvādasākusalānevaṃ kusalānekavīsati,
Chattinseva vipākāni kriyācittāni vīsati.

again calculated as **one hundred and twenty-one** types.' (XXIX)

'How are the eighty-nine types of consciousness calculated as one hundred and twenty-one?

'*Sotāpatti-Magga*-consciousness can be subdivided into five types, as under.

1. 'Associated with the first stage of *Jhāna*.
2. 'Associated with the second stage of *Jhāna*.
3. 'Associated with the third stage of *Jhāna*.
4. 'Associated with the fourth stage of *Jhāna*.
5. 'Associated with the fifth stage of *Jhāna*.

'Thus there will be five subdivisions in each of the *Sakadāgāmi-Magga*, *Anāgāmī-Magga* and *Arahatta-Magga* types of consciousness, amounting altogether to twenty types of *Magga*-consciousness.

'In the similar manner [by subdividing each *Phala*-consciousness into five types], there will be twenty types of *Phala*-consciousness.

'All of them, summed up together, make forty types of *Lokuttara*-consciousness.' (XXX)

XXIX. Catupaññāsadhā kāme rūpe pannarasīraye,
Cittāni dvādasāruppe aṭṭhadhānuttare tathā.
Itthamekūnanavutippabhedaṃ pana mānasaṃ,
Ekavīsasataṃ vātha vibhajanti vicakkhaṇā.

XXX. Kathaṃ ekūnanavutividhaṃ cittaṃ ekavīsasataṃ hoti? Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānasotāpattimaggacittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhānasotāpattimaggacittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhānasotāpattimaggacittaṃ. Sukhekaggatāsahitaṃ catutthajjhānasotāpattimaggacittaṃ. Upekkhekaggatāsahitaṃ pañcamajjhānasotāpattimaggacittaṃ ceti imāni pañca pi Sotāpattimaggacittāni nāma. Tathā sakadāgāmimagga-anāgāmimagga-arahattamaggacittaṃ ceti samavīsati maggacittāni. Tathā phalacittāni ceti samacattālīsa lokuttaracittāni bhavantīti.

No stages of the *Lokuttara* plane can be realised by a consciousness of the world of desires.

To realise them, the consciousness must be steady, at least as much as in the first stage of *Jhāna*. It may be more; as in the second, the third, the fourth, or the fifth stages of *Jhāna*, at the time of realisation, *the object of Jhāna being Nibbāna in all the cases.*

But it is not necessary that a man must practise Yoga and first develop the *Jhānas*. If he has a strong *Kusala-Vipāka*, he can directly start meditating on *Anicca, Dukkha* and *Anatta*, obtain *Jhāna* on *Nibbāna* and attain to the *Lokuttara* plane. Such a man is called *Sukkha-Vipassaka* or 'one who has a dry insight'.

'The (eight) types of Supra-mundane consciousness become as many as forty, when each is subdivided into five, according to the factors of *Jhāna*, with which they are associated.' (XXXIa)

The eight types of Supra-mundane consciousness being split up into forty, there is an increase of thirty-two in the total eighty-nine types of consciousness. Hence the types become altogether one hundred and twenty-one, as under—

Akusala	12
Ahetuka	18
Kāmāvacara-Sobhana	24
Rūpāvacara	15

XXXI (a). Jhānaṅgayogabhedena katvekekaṃ tu pañcadhā,
Vuccatānuttaraṃ cittaṃ cattālisa vidhaṃ ti ca

Arūpāvacara	12
Lokuttara	40
	121

§33. *Types of different Jhāna, calculated separately*

To calculate the types of the different *Jhāna* separately, we must remember the following two points :—

(1) In *Rūpāvacara* consciousness, the object of *Jhāna* is one of the twenty-six objective *Kammaṭṭhānas* [Ch IX §2]. The five stages of *Jhāna* are obtained on the same *Kammaṭṭhāna*.

They are obtained in the Supra-mundane plane as well; but, in it, instead of a *Kammaṭṭhāna*, the object of *Jhāna* is *Nibbāna*.

(2) As we have seen above, there are only two factors in the *Arūpāvacara Jhāna*, namely, *Upekkhā* and *Ekaggatā*, which is but a type of the fifth stage of *Jhāna*. All the twelve types of *Arūpāvacara* consciousness are, therefore, considered as the fifth stage of *Jhāna*-

'*Lokuttara* should be considered in the same manner as *Rūpāvacara* [i.e., there are five stages of *Jhāna* in both of them].

'In the order of the *Jhāna*, *Arūpāvacara* should be considered as the fifth [having only the two factors, *Upekkhā* and *Ekaggatā*].

'Hence the first four stages of *Jhāna* are each of eleven types: but the last stage is of twenty-three.' (XXXIb)

XXXI (b). Yathā ca rūpāvacaraṃ gayhatānuttaraṃ tathā,
Paṭhamādijjhānabhede āruppaṃ cāpi pañcame.
Ekādasa-vidhaṃ tasmā paṭhamādikamīritaṃ,
Jhānamekekamante tu tevīsatividhaṃ bhave.

The following chart will explain the above—

Jhāna	*Rūpāvacara*			*Arūpāvacara*			*Lokuttara*		*Total*
	Kusala	*Vipāka*	*Kiriyā*	*Kusala*	*Vipāka*	*Kiriyā*	*Magga*	*Phala*	
I Stage ..	1	1	1	..	..	..	4	4	11
II ,, ..	1	1	1	..	..	..	4	4	11
III ,, ..	1	1	1	..	..	..	4	4	11
IV ,, ..	1	1	1	..	..	..	4	4	11
V ,, ..	1	1	1	4	4	4	4	4	23

"There are thirty-seven types of moral [*Kāmāvacara* 8+*Rūpa* 5+*Arūpa* 4+*Lokuttara* 20=37], and fifty-two types of resultant consciousness [*Ahetuka* 15+*Kāmāvacara Sahetuka* 8+*Rūpa* 5+*Arūpa* 4+*Lokuttara* 20=52.]

'Thus there are altogether one hundred and twenty-one types of consciousness....' (XXXI c)

XXXI(c). Sattatiṃsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
Pākamiccāhu cittāni ekavīsasataṃ budhā.

CHAPTER II

CETASIKA

(Psychic factors)

SECTION I

HOW MANY AND WHAT ARE THEY ?

§1. *Introductory*

A type of consciousness is not a simple unity. It is a complex of various psychic factors, called *Cetasika*. These factors constitute the type and exist in and with it.

For example, out of the 89 types of consciousness discussed in the previous chapter, the most simple ones are the *Cakkhu-Viññāṇa* (eye-consciousness), *Sota-Viññāṇa* (ear-consciousness), *Ghāṇa-Viññāṇa* (nose-consciousness), *Jivhā-Viññāṇa* (tongue-consciousness) and *Kāya-Viññāṇa* (touch-consciousness), being pure sensations, unalloyed with any reflection over the object. But if we examine them minutely they are found to consist of as many as seven factors in them, namely, (1) *Phassa* (contact of the subject with the object), (2) *Vedanā* (the feeling of the subject that it has been affected by the object), (3) *Saññā* (marking the object), *Cetanā* (volition=inclining towards the object), (5) *Ekaggatā* (concentrating towards the object), (6) *Jīvitindriya* (psychic life) and (7) *Manasikāra* (attending to the object).

These seven factors arise simultaneously with the particular *Viññāṇa* (sensation), not one preceding the other. Their object is the same as that of the *Viññāṇa*, either visible, audible, olfactory, gustatory, tactual or ideal.

Their 'base' on which they originate is also the same as that of the *Viññāṇa*, either eye, ear, nose, tongue, body or heart.* With the cessation of the *Viññāṇa*, the factors also disappear.

Such psychic-factors are altogether fifty-two in number that constitute the different types of consciousness in different permutation and combination. The present chapter of the book discusses *which factors are present in which types, and which types consist of which factors*. This will help us very much in determining the exact and definite character of the certain type of consciousness.

'In consciousness, there are fifty-two psychic factors, called *Cetasika*, which arise together with it, on the same object and base, and pass away simultaneously with it.'(I)

How ?

They are as follows :—

(A)

AÑÑASAMĀNA

(The factors that may be found in any type of consciousness)

§2. *Sabba-Citta-Sādhāraṇa*

(Invariably common to all the types of consciousness)

'The following seven *Cetasika* (psychic factors) are invariably common to all the types of consciousness :—

1. Contact, 2. Feeling, 3. Marking the object,

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*It is interesting to note that the basis of consciousness, according to Abhidhamma, is heart and not brain.

1. Ekuppādanirodhā ca ekālambanavatthukā
   Cetoyuttā dvipaññāsa dhammā cetasikā matā.

4. Volition, 5. Concentration, 6. Psychic life, 7. Attention.' (II)

Phassa is the 'contact' of the subject with the object, either material or ideational. There can be no consciousness without this primary factor.

*Vedanā** is the feeling of the subject that it has been affected either pleasantly, painfully or neutrally; and it is essentially found in all consciousness.

*Saññā** is 'marking the appearance of the object' that makes it possible to recognise a thing. As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion. This factor, essentially present in every consciousness, links the present experience with the past.

Cetanā is the 'motiveless inclination' of the subject towards the object when a contact has taken place. In the moral or the immoral types of consciousness, this factor is called 'karma', either of the mind, or the speech, or the action. *Cetanā* is also thus an essential factor of every consciousness.

Ekaggatā is concentrating upon an object; it varies in strength in different moments of consciousness. In *Pañcadvārāvajjana* or *Cakkhu-Viññāṇa* it is very feeble, but in the *Jhāna* it is fully steady.

Jīvitindriya is the psychic principle which keeps a consciousness alive.

II. Kathaṃ? Phasso, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriyaṃ, Manasikāro ceti sattime cetasikā sabbacittasādhāraṇā nāma.

**Vedanā* and *Saññā* have been treated as independent aggregates (*Khandha*). The remaining fifty factors are included in the *Saṃkhāra Khandha* or the aggregate of the mental tendencies.

Manasikāra is paying heed to the object, which must be present in every consciousness.

§3. *Pakiṇṇaka*
(*Factors that may be found commonly in any class of consciousness*)

'The following six *Cetasika* may be found in any class—(1) applying the mind on the object (*Vitakka*). (2), sustaining the mind on the object (*Vicāra*), (3) belief (*Adhimokkha*), (4) energy (*Viriya*), (5) a thrill of pleasant sensation (*Pīti*) and (6) an urge to do (*Chanda*).' (III a)

These six factors may be commonly present in all the classes of consciousness, but not in all the types.

** ** **

Vitakka is the initial application of the mind on the object; and *Vicāra* is sustaining the mind on it. According to Suttanta, these two factors always go together, but Abhidhamma holds that *Vicāra* can be separated from *Vitakka*. In the second stage of *Jhāna*, according to Abhidhamma, *Vitakka* is excluded, and *Vicāra* exists independent of it. They differ in strength in different types of consciousness. In the *Jhāna*, they are the strongest. They are present both in the moral and the immoral types.

** ** **

Adhimokkha is the belief in the object. No activity, either good or bad, is possible without a belief in it, irrespective of whether it is true or totally illusive.

** ** **

III (a). Vitakko, Vicāro, Adhimokkho, Viriyaṃ, Pīti, Chando cā ti cha ime cetasikā pakiṇṇakā nāma.

Viriya is the energy to do an act.

** ** **

Pīti is a thrill of pleasent sensation which may be experienced both in the moral and the immoral types of consciousness. A greedy man may get it when he has won a big prize in a lottery; and a philanthropist may get it when he has rescued a man from difficulties. It differs in strength in different types of consciousness and in different persons.

** ** **

Chanda is an urge to do.

** ** **

'Thus, these thirteen factors [invariably found 7+common to all the classes 6=13] are present in all the classes of consciousness.' (IIIb)

(B)

§4. *Akusala Cetasika*

'The following fourteen factors are immoral—(1) Dullness and deception. (2) Impudence. (3) Shamelessness. (4) Distraction. (5) Greed. (6) False view. (7) Conceit. (8) Hate. (9) Envy. (10) Jealousy. (11) Worry. (12) Sloth. (13) Torpor. (14) Perplexity.' (IV)

These factors are present in the immoral types of conssciousness.

(C)

§5. *Sobhana Cetasika*

(Good Psychic-factors)

Factors that are found in good types of consciousness

III (b). Evamete terasa cetasikā aññasamānā ti veditabbā.

IV. Moho, Ahirikaṃ, Anottappaṃ, Uddhaccaṃ, Lobho, Diṭṭhi, Māno, Doso, Issā, Macchariyaṃ, Kukkuccaṃ, Thīnaṃ, Middhaṃ, Vicikicchā ceti cuddasime cetasikā akusalā nāma.

are called *Sobhana*. They are altogether twenty-five in number, and have been classified under four heads, namely—(i) factors that are essentially present in all the types of good consciousness, (ii) abstinences, (iii) illimitables and (iv) reason as the guiding principle.

(i)

Factors that are essentially present in all the types of good consciousness

'The following nineteen factors are essentially present in all the types of 'good' consciousness :—(1) faith, (2) mindfulness, (3) prudence, (4) shame, (5) self-sacrificingness, (6) good-will, (7) balance of mind, (8) calmness of the psychic factors, (9) calmness of mind, (10) buoyancy of the psychic factors, (11) buoyancy of mind, (12) pliancy of the psychic factors, (13) pliancy of mind, (14) fitness of work of the psychic factors, (15) fitness of work of mind, (16) proficiency of the psychic factors, (17) proficiency of mind, (18) rectitude of the psychic factors and (19) rectitude of mind.' (V)

Lobha, *Dosa* and *Moha* have a blinding and agitating influence upon the person, under which he loses his self-consciousness and the reasoning faculty. He forgets himself, and feels stiff.

Quite opposed to that, in a 'good' consciousness, the subject is fully awake and mindful. Calmness (*Passaddhi*),

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V. Saddhā, Sati, Hiri, Ottappaṃ, Alobho, Adoso, Tatramajjhattatā, Kāyapassaddhi, Cittapassaddhi, Kāyalahutā, Cittalahutā, Kāyamudutā, Cittamudutā, Kāyakammaññatā, Cittakammaññatā, Kāyapāguññatā, Cittapāguññatā, Kāyujjukatā, Cittujjukatā, ceti ekūnavīsatime cetasikā sobhanasādhāraṇā nāma.

buoyancy (*Lahutā*), pliancy (*Mudutā*), fitness of work (*Kammaññatā*), proficiency (*Pāguññatā*) and rectitude (*Ujukatā*) of the mind and mental factors prove that the types of 'good' consciousness are light, calm and peaceful.

(ii)

Virati (*abstinences*)

'There are three abstinences, namely, (1) right speech (abstaining from false speech), (2) right action (abstaining from false action) and (3) right livelihood (abstaining from false livelihood).' (VI)

It will be seen that these three factors have been taken from the Noble Eight-fold Path. But why have the remaining five been left out?

The Noble Eight-fold Path consists of (1) right view, (2) right aspiration, (3) right speech, (4) right action, (5) right livelihood, (6) right endeavour, (7) right mindfulness and (8) right concentration.

Of these, the last one, 'right concentration,' is the same as *Ekaggatā* (concentration) of the five stages of *Jhāna*, which has been already included in the group called *Sabbacitta-Sādhāraṇa*.

The seventh, 'right mindfulness', has been included in the group called *Sobhana-Sādhāraṇa*.

The sixth, 'right endeavour', is nothing but a kind of *Viriya* (energy) which has been included in the group called *Pakiṇṇaka*.

The second, 'right aspiration', is but a kind of *Vitakka*

VI. Sammā-Vācā, Sammā-Kammanto, Sammā-Ājīvo ceti tisso viratiyo nāma.

(applying the mind on the object), which has been included in the group above.

The first, 'right view', is the same as *Paññindriya* (reason), which itself forms the fourth head under *Sobhana Cetasika.*

Hence, the present group has been formed only with the remaining three factors.

(iii)

Illimitables (appamaññā)

'Compassion' (over the grief of others) and 'joy' (on the prosperity of others) are the two illimitables.' (VIIa)

They are called illimitables, because they are spread over all the innumerable beings of the universe.

They have been taken from the four-fold Brahma Vihāra. The other two, namely, *Mettā* (friendliness) and *Upekkhā* (equilibrium of mind), have been already included in the group *Sobhana-Sādhārāṇa*, as *Adosa* (good-will) and *Tatra-Majjhattatā* (balance of mind) respectively.

(iv)

Reason (Paññindriya)

Paññindriya or 'reason as-a-guiding-principle,' is a psychic factor which is present only in those types of consciousness that are very much thoughtful, having 'reason' as the guiding principle.

VII (a,b). Karuṇā-Muditā pana appamaññāyo nāmā ti sabbathā pi paññindriyena saddhiṃ pañcavīsatime cetasikā sobhanā ti veditabbā.

'Including 'reason' also as a factor, there are altogether twenty-five good psychic factors [common to all the types of good consciousness 19 + abstinences 3 + illimitables 2 + Reason 1=25].' (VII b)

ALL THE PSYCHIC FACTORS SUMMED UP

'*Aññasamāna* factors are thirteen [*Sabbacitta Sādhāraṇa* 7 + *Pakiṇṇaka* 6 = 13], immoral ones are fourteen, and the good ones are twenty-five. Hence they are altogether fifty-two in number.' (VIII).

VIII. Ettāvatā ca—

Terasaññasamānā ca cuddasākusalā tathā,
Sobhanā pañcavīsā ti dvipaññāsa pavuccare.

SECTION 2

WHAT FACTORS ARE PRESENT IN WHICH TYPES OF CONSCIOUSNESS ?

§ 6. *Introductory*

'Seven factors are present in all the types. The *Pakiṇṇakas* are present occasionally wherever possible : the fourteen take place only in the immoral : and the good factors only in the good types of consciousness.' (IX)

HOW DOES IT OCCUR ?

§7. *Sabba-Citta-Sādhāraṇa*

(*Factors that are common to all the types*).

'The group of seven factors, called *Sabba-Citta-Sādhāraṇa*, is present in all the eighty-nine types of consciousness.' (X)

§8. *Pakiṇṇaka*

(*Factors that are commonly present in all the classes of consciousness*).

'Among the group of (six) factors that are present occasionally wherever possible :—

I

'*Vitakka* (applying the mind on the object) is present in all the types of *Kāmāvacara* consciousness, with the exception of twice five-fold *Viññāṇa* (sensation) ; and in the

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IX. Tesaṃ cittāviyuttānaṃ yathāyogamito paraṃ,
Cittuppādesu paccekaṃ sampayogo pavuccati.
Satta sabbattha yujjanti yathāyogaṃ pakiṇṇakā,
Cuddasākusalesveva sobhanesveva sobhanā.

X. Kathaṃ ? Sabbacittasādhāraṇā tāva satta cetasikā sabbesu pi ekūnanavuticittuppādesu labbhanti.

eleven types of consciousness of the first stage of *Jhāna*. Thus, it is found altogether in fifty-five types.' (XIa)

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and touch-consciousness, these are the five *Viññāṇas*. They are altogether ten in number; five being the resultant of previous good karma, and five being the resultant of previous bad karma [Ch. I. § 2.] They are pure sensation, unalloyed with reflection. *Vitakka*, therefore, cannot be present in them.

Except these ten, *Vitakka* is present in the remaining forty-four types of *Kāmāvacara* consciousness, namely—

Akusala	12
Ahetuka (except the ten *Viññāṇa*)	8
Kusala + *Vipāka* + *Kiriyā*	24
	44

It is present also in the eleven types of consciousness of the first stage of *Jhāna*, namely—

Rūpāvacara (*Kusala* + *Vipāka* + *Kiriyā*) ..	3
Lokuttara	8
	11

As *Vitakka* is excluded in the second stage of *Jhāna*, it is not present in the stages of *Jhāna* higher than the first.

Thus, it is found in altogether 44+11=55 types of consciousness.

XI (a). Pakiṇṇakesu pana vitakko tāva dvipañcaviññāṇavajjitakāmāvacaracittesu ceva ekādasasu paṭhamajjhānacittesu ceti pañcapaññāsacittesu uppajjati.

II

'*Vicāra* (sustaining the mind on the object) is present in all the above fifty-five types of consciousness, and also in the eleven types of consciousness of the second stage of *Jhāna*. Thus, it is found in altogether 55 + 11 = 66 types.' (XIb)

Vicāra is excluded in the third stage of *Jhāna*. Therefore, it is not found in the stages of *Jhāna* higher than the second.

III

'*Adhimokkha* (belief) is present in all the types of consciousness, except the twice five-fold *Viññāṇa* and the type of perplexed consciousness.' (XI c)

Belief is not possible in the type of perplexed consciousness, it being full of doubts. It is not present in the *Viññāṇa* also, as it is only a sensation, and therefore too premature for this factor to arise.

Except these 10+1=11 types of consciousness, *Adhimokkha* is found in altogether 89*—11=78 types.

IV

'*Viriya* (energy) is present in all the types of consciousness, except *Pañca-Dvārāvajjana* [1], twice five-fold *Viññāṇa* [10], *Sampṭicchana* [2] and *Santīraṇa* [3]. [=16].' (XI d)

Viriya (energy) is not present in 16 types of consciousness, as shown above, because they are too feeble to be

(b). Vicāro pana tesu ceva ekādasasu dutiyajjhānacittesu ceti chasaṭṭhicittesu jāyati.

(c). Adhimokkho dvipañcaviññāṇavicikicchāvajjitacittesu.

(d). Viriyaṃ pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇavajjitacittesu.

accompanied by it. Hence, it is found in altogether 89*—16=73 types.

V

'*Pīti* (pleasant thrill of sensation) is present in all the types of consciousness, except (i) consciousness accompanied by antipathy, (ii) consciousness accompanied by indifference, (iii) touch-sensation and (iv) the fourth stage of *Jhana*.' (XIe)

Pīti is not present in the following seventy types—

(i)	*Domanassa-Sahagata*	2
(ii)	*Upekkhā-Sahagata*	
	Lobha	4
	Moha	2
	Ahetuka-Akusala-Vipāka	6
	Ahetuka-Kusala-Vipāka	6
	Ahetuka Kiriyā	2
	Kāmāvacara sobhana (*Kusala*+*Vipāka*+*Kiriyā*) ..	12
	The fifth stage of *Jhāna* (*Rūpa*+*Arūpa* +*Lokuttara*) ..	23
(iii)	*Kāya-Viññāṇa* (*Dukkha* + *Sukha*)	2
(iv)	The fourth stage of *Jhāna* (*Rūpa*+*Lokuttara*)..	11
		70

Hence it is found in 121—70=51 types of consciousness.

Pīti is a constituent of *Jhāna* ; therefore, in this case, the total of the types of consciousness has been taken according to the second way of calculation.

(e). Pīti domanassupekkhāsahagata-kāyaviññāṇa-catutthajjhānavajjitacittesu.

VI

'*Chanda* (an urge to do) is present in all the types of consciousness, except in the *Ahetuka* [18] and the confused types [+2=20].' (XIf)

Hence it is found in 89−(18+2)=69 types.

SUMMARY

Here, a summary of the above is given by Aniruddhacarya in two stanzas. The first shows in how many types of consciousness the factors are *absent*; and the second shows in how many types they are *present*.

In considering *Adhimokkha*, *Viriya* and *Chanda*, the total of the types of consciousness is taken to be eighty-nine only, according to the first way of calculation ; for, they are not the essential constituents of *Jhāna*. It is only in considering Jhanic constituents—*Vitakka*, *Vicāra* and *Pīti*—that the total of the types of consciousness is taken to be one hundred and twenty-one, according to the second way of calculation.

'They [*Vitakka*, *Vicāra*, *Adhimokkha*, *Viriya*, *Pīti and Chanda*] are absent respectively in sixty-six, fifty-five, eleven, sixteen, seventy, and twenty types of consciousness.

'And, they are present respectively in fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, and sixty-nine types of consciousness.' (XII)

(f). Chando ahetuka-momūhavajjitacittesu labbhati.

XII. Te pana cittuppādā yathākkamaṃ—
Chasaṭṭhi pañcapaññāsa ekādasa ca solasa,
Sattati vīsati ceva pakiṇṇakavivajjitā.

Vitakka is absent in sixty-six [twice five-fold *Viññaṇa* 10+second stage of *Jhāna* 11+third stage of *Jhāna* 11+ fourth stage of *Jhāna* 11+fifth stage of *Jhāna* 23=66] ; and present in fifty-five [*Akusala* 12+*Ahetuka*, except the twice five-fold *Viññāṇa* 8+*Kāmāvacara Sobhana* 24+*Rūpa* 3+*Lokuttara* 8=55] types of consciousness.

** ** **

Vicāra is absent in fifty-five [twice five-fold *Viññāṇa* 10+third stage of *Jhāna* 11+fourth stage of *Jhāna* 11+ fifth stage of *Jhāna* 23=55] and present in sixty-six [*Akusala* 12+*Ahetuka* except the twice five-fold *Viññāṇa* 8+*Kāmāvacara Sobhana* 24+*Rūpa*, the first and the second stages of *Jhāna* 6+*Lokuttara* 16=66] types of consciousness.

** ** **

Adhimokkha is absent in eleven [perplexed type of consciousness 1+twice five-fold *Viññāṇa* 10=11]; and present in all the rest, 89 – 11 =78 types of consciousness.

** ** **

Viriya is absent in sixteen [*Pañcadārāvajjana* 1+twice five-fold *Viññāṇa* 10 + *Samapaṭicchana* 2 + *Santīraṇa* 3=16]; and present in all the rest, 89—16=73 types of consciousness.

** ** **

Pīti is absent in seventy [*Domassa-Sahagata* 2 + *Upekkhā-Sahagata* 55 + *Kāya-Viññāṇa* 2 + the fourth stage

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Pañcapaññāsa chasaṭṭhiṭṭhasattati tisattati,
Ekapaññāsa cekūnasattati sapakiṇṇakā.

of *Jhāna* 11 = 70]; and present in all the rest, 121 − 70 = 51 types of consciousness.

** ** **

Chanda is absent in twenty [*Ahetuka* 18 + *Momūha* 2 = 20]; and present in all the rest, 89 − 20 = 69 tpyes of consciousness.

§9. *Akusala* (*immoral factors*)

(*a*)

'Among the immoral psychic-factors, (1) *Moha* (dullness and deception), (2) *Ahirika* (Shamelessness), (3) *Anotappa* (impudence) and (4) *Uddhacca* (distraction) are essentially common to all the twelve types of immoral consciousness.' (XIII a).

Due to *Moha*, a man gets desire and attachment for the things of the world, loses discrimination and reason, creates greed and hate, and commits all kinds of immoral deeds. It is the source of all evils, and an essential factor of all the types of immoral consciousness.

** ** **

As long as a man has prudence and 'shame from committing a bad deed', he will not do it. Imprudence and shamelessness are, therefore, essential factors of all immoral types.

** ** **

A man does not commit a bad deed when he is calm and sober. It is only in a distracted and unbalanced

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XIII (a). Akusalesu pana Moho, Ahirikaṃ, Anottappaṃ Uddhaccaṃ ceti cattārome cetasikā sabbākusalasādhāraṇā nāma. Sabbesu pi dvādasākusalesu labbhanti.

state of mind that an immorality is committed. Therefore, *Uddhacca* or distraction is also found in all immoral consciousness.

These four factors—*Moha*, *Ahirika*, *Anotappa*, *Uddhacca*—are called *Sabbākusala-Sādhāraṇa* or 'factors common to all the types of immoral consciousness.'

(*b*)

'*Lobha* (greed) is present only in the eight types of immoral consciousness that are accompanied by it.' (XIII b)

(*c*)

'*Diṭṭhi* (false view) is present in the four types of *Lobha*-consciousness accompanied by it. *Māna* (conceit) may be occasionally present in the other four types of *Lobha*-consciousness unaccompanied by *Diṭṭhi* (XIII c).

Lobha-consciousness is either accompanied by *Diṭṭhi* (false view) or, sometimes, by *Māna* (conceit). Where it is under the influence of a misguided principle, it is *Diṭṭhi-Gata-Sampayutta* or accompanied by a false view. Sometimes, on the other hand, there is no such dependence upon a *Diṭṭhi*, but, it results in a bold independent gratification of the self. In this case it is accompanied by *Māna* or 'conceit.'

(*d*)

'*Dosa* (hate), *Issā* (envy), *Macchariya* (jealousy) and

(b). Lobho aṭṭhasu lobha-sahagatacittesveva labbhati.
(c). Diṭṭhi catusu diṭṭhigatasampayuttesu. Māno catusu diṭṭhigatavippayuttesu.

Kukkucca (worry) are present in the two types of enraged consciousness.' (XIII d).

Issā is to burn with envy at the prosperity of others.

Macchariya is the feeling of intolerance that a man gets at the sight of others deriving benefit from what belongs to him, even though he suffers no loss thereby.

Kukkucca is anger upon oneself. A man may even commit suicide if this factor is strong in him.

It should be noted that *Issā*, *Macchariya* and *Kukkucca* cannot be simultaneously present in the same consciousness.

(*e*)

'*Thīna* (sloth) and *Middha* (torpor) are present in the five hesitated or instigated (*Sasaṅkhārika*) types of immoral consciousness [*Lobba* 4 + *Dosa* 1 = 5]'. (XIII e).

(*f*)

'*Vicikicchā* (perplexity) is present in only one type of consciousness accompanied by it.' (XIII f)

RECAPITULATION

'Fourteen factors are present in the twelve types of immoral consciousness in the following five divisions :—

(*i*) 'Four factors [*Moha*, *Ahirika*, *Anotappa* and *Uddhacca*] are present essentially in all the types.

(*ii*) 'Three factors [*Lobha*, *Diṭṭhi* and *Māna*] are present in the types of consciousness, rooted in *Lobha*.

(d). Doso, Issā, Macchariyaṃ, Kukkuccaṃ ca dvīsu paṭighacittesu
(e). Thīnaṃ, middhaṃ pañcasu sasaṅkhārikacittesu
(f). Vicikicchā vicikicchāsahagatacitte yeva labbhatī ti.

(*iii*) 'Four factors [*Dosa*, *Issā*, *Macchariya* and *Kukkucca*] are present in the types of consciousness rooted in *Dosa*.

(*iv*) 'Two factors [*Thīna* and *Middha*] are present in the types of consciousness, either hesitated or instigated.

(*v*) '*Vicikicchā* (perplexity) is present only in the one type of consciousness, accompanied by it.' (XIV)

§10. *Sobhana Cetasika* (*good psychic factors*)

(*a*)

'Among the good factors :—

'The nineteen *Sobhana-Sādhāraṇa* are present in all the fifty-nine types of good consciousness'. (XV a)

(*b*)

'All the three abstinences [right-speech, right-action, and right-livelihood] are present together, in full fruition, in the types of Supra-mundane consciousness. Among the mundane ones, they are found only in the *Kāmāvacara Kusala* types ; and that also occasionally and separately.' (XV b)

The three abstinences arise as psychic factors in our

XIV. Sabbāpuññesu cattāro lobhamūle tayo gatā,
Dosamūlesu cattāro sasaṅkhāre dvayan tathā.
Vicikicchā vicikicchācitte ceti cuddasa,
Dvādasākusalesveva sampayujjanti pañcadhā.

XV(a). Sobhanesu pana sobhanasādhāraṇā tāva ekūnavīsati cetasikā sabbesu pi ekūnasaṭṭhisobhanacittesu saṃvijjanti.

(b). Viratiyo pana tisso pi lokuttaracittesu sabbathā pi niyatā ekato va labbhanti. Lokiyesu pana kāmāvacarakusalesveva kadāci sandissanti visuṃ visuṃ.

consciousness when we succeed in withstanding the temptation of false speech, false action, or false livelihood. They do not come all at once, but separately and occasionally.

(*c*)

'The illimitables (*Appamaññāyo*) take place occasionally and separately in the following twenty-eight types of consciousness :—

'*Mahaggata* types of consciousness, with the exception of the (fifteen) types of the fifth stage of *Jhāna*	.....	.....	12
'*Kāmāvacarā Kusala*	..	..	8
'*Sahetuka Kāmāvacara Kiriyā*	..	..	8
			28

'Some are of opinion that the two illimitables *Karuṇā* and *Muditā*—cannot exist in the types of consciousness accompanied by *Upekkhā*.' (XV c)

Karuṇā is to feel compassion over the miseries of others, and *Muditā* is to feel joyous on the prosperity of others. They are called *Appamaññā* (illimitables=boundless), because they flow over the innumerable beings of the universe. They come as psychic factors in our consciousness occasionally and separately, for, it is not possible to have the two feelings both at the same moment.

The *Mahaggata* types of consciousness are altogether twenty-seven [*Rūpāvacara* 15+*Arūpavacara* 12=27]. Among

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(c). Appamaññāyo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu ceva kāmāvacarakusalesu ca sahetukakāmāvacarakriyācittesu ceti aṭṭhavīsaticittesveva kadāci nānā hutvā jāyanti. Upekkhā-sahagatesu panettha karuṇāmuditā na santī ti keci vadanti.

them, fifteen are the types of the fifth stage of *Jhāna* [*Rūpa* 3+*Arūpa* 12=15], which are accompanied by *Upekkhā* or indifference ; and, therefore, there cannot be *Karuṇā* and *Muditā* in them.

(*d*)

'Reason is present, as a psychic factor, in forty-seven types of consciousness, as under,

'*Ñāṇa-Sampayutta Kāmāvacara*, (moral, resultant and inoperative)	.. 12
'*Mahaggata*+*Lokuttara* ..	.. 35
	47 (XV d)

RECAPITULATION

'The good (*Sobhana*) factors exist only in the good (*sobhana*) types of consciousness in the following four divisions :—

(*i*) 'Nineteen factors (*Sobhana-Sādhāraṇa*) in all the fifty-nine types of good consciousness.

(*ii*) 'Three factors (right-speech, right-action and right-livelihood) in sixteen types of good consciousness [*Kāmāvacara Kusala* 8+*Lokuttara* 8=16].

(*iii*) 'Two factors [*Karuṇā* and *Muditā*] in twenty-eight types [*Mahaggata*, except the fifth stage of *Jhāna* 12 + *Kāmāvacara Kusala* 8 + *Sahetuka Kāmāvacara Kiriyā* 8=28].

(d). Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu ceva sabbesu pañcatiṃsamahaggatalokuttaracittesu ceti sattacattālīsacittesu sampayogaṃ gacchatī ti.

(*iv*) '*Paññā* exists, in forty-seven types [*Ñāṇa-Sampayutta Kāmāvacara* 12 + *Mahaggata* 27 + *Lokuttara* 8=47]'. (XVI)

XVI. Ekūnavīsati dhammā jāyantekūnasaṭṭhisu,
Tayo soḷasacittesu aṭṭhavīsatiyan dvayaṃ.
Paññā pakāsitā sattacattāḷīsavidhesu pi,
Sampayuttā catuddhevaṃ sobhanesveva sobhanā.

SECTION III

WHAT TYPES OF CONSCIOUSNESS HAVE WHAT AND HOW MANY FACTORS ?

§11. *Preliminary*

'*Issā* (envy), *Macchariya* (jealousy), *Kukkucca* (worry and remorse), *Virati* (the three abstinences), the two illimitables, and *Māna* (conceit)—these (nine) factors, come **separately and occasionally.**

'*Thīna* (sloth) and *Middha* (torpor) always come together whenever they come at all.

'The remaining factors [52—(9+2)=41] have their own fixed places as shown above. Herein we are going to discuss about their different combinations in the types of consciousness.' (XVII)

'There are five possible combinations of them :—

(*i*) 'Thirty-six factors combine in the types of Supramundane consciousness.

(*ii*) 'Thirty-five factors combine in the types of *Mahaggata* consciousness.

(*iii*) 'Thirty-eight factors combine in the types of *Kāmāvacara* good consciousness.

(*iv*) 'Twenty-seven factors combine in the types of immoral consciousness.

XVII. Issā-Macchera-Kukkucca-Viati Karuṇādayo
Nānā kadāci māno ca thīnamiddhaṃ tathā saha.
Yathāvuttānusārena sesā niyatayogino,
Saṅgahaṃ ca pavakkhāmi tesan dāni yathārahaṃ.

(*v*) 'Twelve factors combine in the *Ahetuka* types of consciousness.' (XVIII)

HOW?

I

§12. *Factors that combine in the types of Supra-mundane consciousness*

Factors, combining in the types of Supra-mundane consciousness, are considered under five heads :—

(*a*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *first stage* of *Jhāna*.

(*b*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*.

(*c*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *third stage* of *Jhāna*.

(*d*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna*.

(*e*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna*.

'Among the types of Supra-mundane consciousness :—

XVIII. Chattinsānuttare dhammā pañcatinsa mahaggate,
Aṭṭhatinsāpi labbhanti kāmāvacarasobhane.
Sattavīsatyapuññamhi dvādasāhetuke ti ca,
Yathāsambhavayogena pañcadhā tattha saṅgaho.

(*a*)

'Thirty-six factors combine in the eight types of Supra-mundane consciousness accompanied by the first stage of *Jhāna*, as follows :—

Aññasamāna [*Sabbacitta-Sādhāraṇa* 7+ *Pakiṇṇaka* 6]	13
Good factors, except the illimitables [25—2]	23
	—
	36 (XIX a)

Karuṇā and *Muditā*, these two illimitables, have as their object of reflection 'beings' of the universe. They cannot, therefore, come in the above types of Supra-mundane consciousness that have *Nibbāna* as their object of *Jhāna*.

(*b*)

'The same factors, as above, combine in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*, with the exception of *Vitakka*.' (XIX b).

Vitakka is excluded in the second stage of *Jhāna* : therefore, it is not present in the above types. Hence, there are only 36 — 1 = 35 factors in them.

(*c*)

'In the eight types of Supra-mundane consciousness

XIX (a). Kathaṃ ? Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu aññasamānā terasa cetasikā, appamaññāvajjitā tevīsati sobhanacetasikā ceti chattiṃsa dhammā saṅgahaṃ gacchanti.

(b). Tathā dutiyajjhānikacittesu vitakkavajjā.

accompanied by the *third stage* of *Jhāna Vitakka* and *Vicāra*, these two factors, are excluded.' (XIX c).

Hence, there are only 36—2=34 factors in them.

(*d*)

In the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna Vitakka*, *Vicāra* and *Pīti*, these three factors are excluded, (XIX d).

Hence, there are only 36—3=33 factors in them.

(*e*)

'In the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna* there are as many factors as above, with *Upekkhā* (instead of *Sukha*) (XIX e).

'Thus, the factors, combining in the types of Supra-mundane consciousness, have been considered under the above five heads.' (XIX f).

RECAPITULATION

'In the types of Supra-mundane consciousness the factors have five sets of combinations, as follows :—

(1) 'Thirty-six factors [combining in the first stage of *Jhāna*].

(2) 'Thirty-five factors [combining in the second stage of *Jhāna*].

(c). Tatiyajjhānikacittesu vitakkavicāravajjā.
(d). Catutthajjhānikacittesu vitakkavicārapītivajjā.
(e). Pañcamajjhānikacittesu upekkhāsahagatā te eve sangayhanti ti.
(f). sabbathā pi aṭṭhasu lokuttaracittesu pañcakajjhānavasena pañcadhā va sangaho hotī ti.

(3) 'Thirty-four factors [combining in the third stage of *Jhāna*].

(4) 'Thirty-three factors [combining in the fourth stage of *Jhāna*].

(5) 'Thirty-three factors [combining in the fifth stage of *Jhāna*'. (XX).

II

§13. *Factors that combine in the types of Mahaggata consciousness*

Factors, combining in the twenty-seven types of *Mahaggata*-consciousness, are considered under five heads, according to the five stages of *Jhāna*.

The First Stage

'Among the types of *Mahaggata* consciousness, the following thirty-five factors combine in the three types of consciousness of the first stage of *Jhāna* [*Rūpāvacara, Kusala* 1 + *Vipāka* 1 + *Kiriyā* 1 = 3] :—

Aññasamāna [*Sabba-Citta-Sādhāraṇa* 7 + *Pakiṇṇaka* 6]	13
All the good factors, except the three abstinences	22
	35

'*Karuṇā* and *Muditā* come separately, not together.' (XXI a).

XX. Chattinsa pañcatinsātha catuttinsa yathākkamam,
Tettinsa-dvayamiccevam pañcadhānuttare ṭhitā.

XXI (a). Mahaggatesu pana tīsu paṭhamajjhānikacittesu tāva aññasamānā terasa cetasikā viratittayavajjitā dvāvīsati sobhanacetasikā

The abstinences cannot come in the Jhanic states, when the subject is fully occupied with the *Kammaṭṭhānas.*

The Second Stage

'The same factors, as above, combine in the three types of the *second stage of Jhāna,* except *Vitakka.*' (XXI b).

Hence, there are only 35−1=34 factors in them.

The Third Stage

'In the three types of the *third stage* of *Jhāna, Vitakka* and *Vicāra,* these two factors, are excluded' (XXI c).

Hence, there are only 35−2=33 factors in them.

The Fourth Stage

'In the three types of the fourth stages of *Jhāna, Vitakka, Vicāra* and *Pīti,* these three factors, are excluded.' (XXI d).

Hence, there are only 35−3=32 factors in them.

The Fifth Stage

'In the fifteen types of consciousness of the fifth stage of *Jhāna* [*Rūpa* 3 + *Arūpa* 12=15] the two illimitables cannot be found.' (XXI e).

Karuṇā and *Muditā,* these two illimitables, cannot be found in the fifth stage of *Jhāna* which is accompanied by *Upekkhā*

---

ceti pañcatiṃsa dhammā sangahaṃ gacchanti. Karuṇāmuditā panettha paccekameva yojetabbā.

(b). Tathā dutiyajjhānikacittesu vitakkavajjā.

(c). Tatiyajjhānikacittesu vitakka-vicāravajjā.

(d). Catutthajjhānikacittesu vitakkavicārapītivajjā.

(e). Pañcamajjhānikacittesu pana pannarasasu appamaññāyo na labbhantī ti. . . . .

Hence, there are only 32 − 2 = 30 factors in these types.

'Thus, the factors, combining in the twenty-seven types of *Mahaggata*-consciousness, have been considered under the above five heads according to the five stages of *Jhāna*.' (XXI f).

RECAPITULATION

'In the types of *Mahaggata*-consciousness, there are five sets of combinations, as follows :—

(1) 'Thirty-five factors, in the three types of the first stage of *Jhāna*.

(2) 'Thirty-four factors, in the three types of the second stage of *Jhāna*.

(3) 'Thirty-three factors, in the three types of the third stage of *Jhāna*.

(4) 'Thirty-two factors, in the three types of the fourth stage of *Jhāna*.

(5) 'Thirty factors, in the fifteen types of the fifth stage of *Jhāna*.' (XXII).

III

§14. *Factors that combine in the types of Kāmāvacara good consciousness*

Among the types of *Kāmāvacara* good consciousness the same number of factors combine in the *Asaṅkhārika*

(f). sabbathā pi sattavīsatimahaggatacittesu pañcakajjhānavasena pañcadhā va saṅgaho hoti tī.

XXII. Pañcatiṇsa catuttinsa tettinsa ća yathākkamaṃ,
Battinsa ceva tinseti pañcadhā va mahaggate.

and *Sasaṅkhārika* types. Thus, among the twenty-four types of *Kāmāvacara* good consciousness the twelve pairs (of *Asaṅkhārika* and *Sasaṅkhārika*) have their own sets of combinations; the twelve pairs being (a) four of *Kusala*, (b) four of *Vipāka* and (c) four of *Kiriyā*.

(*a*) *Kusala*

'Among the types of *Kāmāvacara* good consciousness, among the moral (*Kusala*) ones—

(1)

'Thirty-eight factors combine in the first pair [*Somanassa-sahagata Ñāṇa-sampayutta Asaṅkhārika* and *Sasaṅkhārika*] of consciousness, such as—

'*Aññasamāna*	13
'All the good factors	25
	38

'*Karuṇā*, *Muditā*, *Sammā-Vācā*, *Sammā-Kammanta* and *Sammā-Ājīva*, these five factors, come separately, not two at a time [therefore there can be only 34 factors at a time]. (XXIII a)

(2)

'The same factors, as above, combine in the second pair [*Somanassa-sahagata Ñāṇa-vippayutta Asaṅkhārika* and *Sasaṅkhārika*], with the exception of 'reason.' (XXIII b)

Hence, 38—1=37 factors combine in them.

XXIII (a). Kāmāvacarasobhanesu pana kusalesu tāva paṭhamadvaye aññasamānā terasa cetasikā, pañcavīsati sobhanacetasikā ceti aṭṭhatiṃsa dhammā saṅgahaṃ gacchanti. Appamaññāviratiyo panettha pañca pi paccekameva yojetabbā.

(b). Tathā dutiyadvaye ñāṇavajjitā.

(3)

'In the third pair [*Upekkhā-sahagata Ñāṇa-sampayutta Asaṅkhārika* and *Sasaṅkhārika*] reason is present but *Pīti* is absent.' (XXIII c)

Hence, the total of the factors remains the same as above.

(4)

'In the fourth pair [*Upekkhā-sahagata Ñāṇa-vippayutta Asaṅkhārika* and *Sasaṅkhārika*,] 'reason' and *Pīti* both are absent. Hence, there are only 38—2=36 factors in them.' (XXIII d)

(b) *Kiriyā*

'The three 'abstinences' do not come in the *Kiriyā*-consciousness [of the Arhat]. Therefore, the same number of factors, as above, are present in the four pairs of *Kiriyā* consciousness, **less by three.**' (XXIII e)

The Arhat has destroyed his *Taṇha* (desire) and realised *Nibbāna* fully. The abstinences have no bearing on him. Therefore, the number of factors in his consciousness will be *less* than the number of factors in *Kusala* by three, as under—

First pair	38—3=35
Second pair	37—3=34
Third pair	37—3=34
Fourth pair	36—3=33

(c). Tatiyadvaye ñāṇasampayuttā pītivajjitā.
(d). Catutthadvaye ñāṇa-pītivajjitā te eva saṅgahyanti.
(e). Kriyācittesu pi virativajjitā tatheva catusu pi dukesu catudhā va saṅgayhanti.

(*c*) *Vipāka.*

'The two illimitables and the three abstinences, these five factors, are not present in the *Vipāka* consciousness. Therefore, the same number of factors, as those of *Kusala*, are present in the four pairs of *Vipāka* consciousness *less by five*—

'First pair	38–5=33
'Second pair	37—5=32
'Third pair	37—5=32
'Fourth pair	36—5=31

'Thus the factors of the twenty-four types of *Kāmavacara* good consciousness have been classified into twelve pairs.' (XXIII f)

RECAPITULATION

'Among the [twenty-four] types of *Sahetuka Kāmāvacara* moral, resultant and inoperative consciousness, there are thirty-eight, thirty-seven, thirty-seven, and thirty-six factors respectively in [the four pairs of the types of] moral consciousness.

'In [the four pairs of the types of] inoperative consciousness, there are respectively thirty-five, thirty-four, thirty-four, and thirty-three factors.

'In [the four pairs of the types of] resultant consciousness, there are respectively thirty-three, thirty-two, thirty-two and thirty-one factors.

(f). Tathā vipākesu ca appamaññāvirativajjitā te eva saṅgayhantī ti sabbathā pi catuvīsatikāmāvacarasobhanacittesu dukavasena dvādasadhā va saṅgaho hotī ti.

'The three 'abstinences' do not arise in the types of *Kiriyā* and *Mahaggata* consciousness. The two 'illimitables' do not come in the Supra-mundane consciousness. All the above five factors [abstinences 3 + illimitables 2=5] are absent in *Kāmāvacara* resultant.

'The Supra-mundane types of consciousness differ in their Jhānic factors [i.e., the same types may be associated with the different stages of *Jhāna*.]

'The *Mahaggata* types of consciousness may be differentiated from one another according to the constituents of *Jhāna* and according to the illimitables.

'The *Kāmāvacara* types of moral consciousness may be associated with *any of the three abstinences at a time*, may be accompanied by 'reason' [*Ñāṇa*] or not and, may be accompanied by *Pīti* [*Somanassa-Sahagata*] or be without it [*Upekkhā-Sahagata*]'. (XXIV)

IV

§15. *Factors that combine in the types of immoral consciousness*

(1)

The first Asaṅkhārika type of Lobha-consciousness

'Among the types of immoral consciousness, among the consciousness rooted in *Lobha*—

XXIV. Aṭṭhatinsa sattatinsa-dvayaṃ chattinsakaṃ subhe,
Pañcatinsa catuttinsa-dvayaṃ tettinsakaṃ kriye.
Tettiṃsa pāke battiṃsa-dvayekatinsakaṃ bhave,
Sahetukakāmāvacarapuññapākakriyāmane.
Na vijjantettha viratī kriyāsu ca mahaggate,
Anuttare appamaññā kāmapāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime,

'There are nineteen factors that combine in the first *Asaṅkhārika* type of consciousness, as follows :—

'*Aññasamāna* [*Sabbacitta-sādhāraṇa* 7+*Pakiṇṇaka* 6]	..	13
'*Akusala-sādhāraṇa* [factors common to all the types of immoral consciousness, i.e., *Moha*, *Ahirika*, *Anotappa* and *Uddhacca*	.. ..	4
'*Lobha* and *Diṭṭhi*	..	2
		19 (XXV a).

(ii)

The second Asaṅkhārika type of

Lobha-consciousness.

'There are the same number of factors that combine in the second *Asaṅkhārika* type of consciousness, *Māna* being substituted for *Diṭṭhi*.' (XXV b).

(iii)

The third Asaṅkhārika type of

Lobha-consciousness.

'In the third *Asaṅkhārika* type of *Lobha*-consciousness, there are eighteen factors accompanied by *Diṭṭhi*, but

---

Viratī ñāṇapītī ca parittesu visesakā.

XXV (a). Akusalesu pana lobhamūlesu tāva paṭhame asaṅkhārike aññasamānā terasa cetasikā, akusalasādhāraṇā cattāro cā ti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnavīsati dhammā saṅgahaṃ gacchanti.

(b). Tatheva dutiye asaṅkhārike lobhamānena.

unaccompanied by *Pīti'* :—(XXV c).

Aññasamāna except *Pīti*	12
Akusala-sādhāraṇa	4
Lobha and *Diṭṭhi*	2
	18

(iv)

The fourth Asaṅkhārika type of Lobha-consciousness

'There are the same number of factors that combine in the fourth *Asaṅkhārika* type of consciousness, *Māna* being substituted for *Diṭṭhi'* (XXV d).

(v)

The fifth Asaṅkhārika type (Dosa-consciousness)

'In the fifth *Asaṅkhārika* type of immoral consciousness, there are altogether twenty factors, accompanied by *Dosa* (hate), *Issā* (envy), *Macchariya* (jealousy) and *Kukkucca* (worry, remorse), but unaccompanied by *Pīti*; the residue being the same as above.

'*Issā, Macchera* and *Kukkucca* come separately, not two at a time.' (XXVI a).

The twenty factors in this type of consciousness are :—

(c). Tatiye tatheva pītivajjitā lobhadiṭṭhīhi saha aṭṭhārasa.
(d). Catutthe tatheva lobhamānena.
XXVI (a). Pañcame pana paṭighasampayutte asaṅkhārike doso, issā, macchariyaṃ, kukkuccaṃ ceti catūhi saddhiṃ pītivajjitā te eva vīsati dhammā saṅgayhanti. Issāmaccherakukkuccāni panettha paccekameva yojetabbāni.

Aññasamāna, except *Pīti*	12
Akusala-sādhāraṇa	4
Dosa, Issā, Macchariya, Kukkucca	4
	20

(vi-x)

The Sasaṅkhārika types of consciousness, corresponding to the above five Asaṅkhārika ones.

In the corresponding five *Sasaṅkhārika* types of consciousness, the number of the factors is the same as in the *Asaṅkhārika* ones, two—*Thīna* and *Middha*—being added to each.' (XXVI b).

Therefore, the total number of factors in them will be :—

(1) 19+2=21 [with *Lobha* and *Diṭṭhi*]
(2) 19+2=21 [with *Lobha* and *Māna*]
(3) 18+2=20 [with *Lobha* and *Diṭṭhi*]
(4) 18+2=20 [with *Lobha* and *Māna*]
(5) 20+2=22 [with *Dosa, Issā, Macchariya, Kukkucca*]

From amongst the *Aññasamāna* factors, *Pīti* is absent in the last three types of consciousness.

(xi)

The type of distracted consciousness

[*Upekkhā-sahagata Uddhacca-sampayutta*]

'There are fifteen factors in the type of distracted

(b). Sasaṅkhārikapañcake pi tatheva athīnamiddhena visesetvā yojetabbā.

consciousness, as follows :—

'*Aññasamāna*, except *Chanda* and *Pīti* ...	11
'*Akusala-sādhāraṇa*	4
	15

(XXVII) a)

A distracted mind cannot have *Chanda* (an urge to do) as it is dull and inactive. It is not accompanied by *Pīti* also, for, there is *Upekkhā* in it.

(xii)

The type of perplexed consciousness.

[*Upekkhā-sahagata Vicikicchā-sampayutta*]

'In the type of perplexed consciousness, there are fifteen factors, just as above, but, *Adhimokkha* (belief) being absent, and *Vicikicchā* (perplexity) being present.' (XXVII b).

Adhimokkha (belief) is not possible in a perplexed mind which is full of doubts. Hence, the fifteen factors of this type are :—

Aññasamāna, except *Chanda*, *Pīti* and *Adhimokkha*	10
Akusala-sādhāraṇa	4
Vicikicchā	1
	15

XXVII (a). Chandapītivajjitā pana aññasamānā ekādasa, akusalasādhāraṇā cattāro cā ti pannarasa dhammā uddhaccasahagate sampayujjanti.

(b). Vicikicchāsahagatacittte ca adhimokkhavirahitā vicikicchāsahagatā tatheva pannarasadhammā samupalabbhantī tī.

CONCLUSION

The following chart will show the number of factors in the twelve types of immoral consciousness in the order as discussed above :—

Asaṅkhārika					*Sasaṅkhārika*					*Momūha*	
Lobha				*Dosa*	*Lobha*				*Dosa*	*Vicikic-chā*	*Uddhacca*
1st	2nd	3rd	4th	1st	1st	2nd	3rd	4th	2nd		
19	19	18	18	20	21	21	20	20	22	15	15
I		II		III	IV		V		VI	VII	

'Thus, in the twelve types of immoral consciousness, there are seven sets, having the same number of factors in them'. (XXVII c)

The seven sets of the types of immoral consciousness, respectively consist of :—

19 factors [*Asaṅkharikā*, *Lobha*, 1st and 3rd]
18 factors [,, ,, 5th and 7th]
20 factors [,, *Dosa* 1st]
21 factors [*Sasaṅkhārika*, *Lobha*, 2nd and 4th]
20 factors [,, ,, 6th and 8th]
22 factors [,, *Dosa* 2nd]
15 factors [*Momūha*, 1st and 2nd]'
(XXVIII a)

(c). sabbathā pi dvādasākusalacittuppādesu paccekaṃ yojiyamānā pi gaṇanavasena sattadhā va saṅgahitā bhavantī ti.

XXVIII (a). Ekūnavīsaṭṭhārasa vīsekavīsa vīsati,
Dvāvīsa pannaraseti sattadhākusale ṭhitā.

'The following fourteen factors are found in all the types of immoral consciousness :—

'*Akusala-sādhāraṇa* [*Moha, Ahirika, Anotappa, Uddhacca*] 4

'*Aññasamāna*, except *Chanda, Pīti* and *Adhimokkha* 10

14'

(XXVIII b)

V

§16. *Factors that combine in the types of Ahetuka consciousness*

According to the number of factors that they have, the eighteen types of *Ahetuka*-consciousness have been considered as follows :—

(i)

Hasituppāda

(*Smile of the Arhat*)

'Among the types of *Ahetuka*-consciousness, in the *Hasituppāda* one, there are twelve factors, as under :—

'*Aññasamāna*, except *Chanda* .. .. 12'

(XXIX a)

(ii)

Voṭṭhapana

(*Determining consciousness*)

'*Chanda* and *Pīti*, these two factors, are not possible in

(b). Sādhāraṇā ca cattāro samānā ca dasāpare,
Cuddasete pavuccanti sabbākusalayogino.

XXIX (a). Ahetukesu pana hasanacitte tāva chandavajjitā aññasamānā dvādasa dhammā saṅgahaṃ gacchanti.

Voṭṭhapana-consciousness.' (XXIX b)

Hence, there are only eleven factors in it, namely, *Aññasamāna*, except *Chanda* and *Pīti*.

Voṭṭhapana is the same as *Manodvārāvajjana*, both being representative, reviving the past experience and associating it with the present.

(iii)

Somanassa-sahagata Sanatīraṇa

. (*Investigating consciousness accompanied by delight*)

'*Chanda* and *Viriya*, these two factors, are not present in the investigating consciousness accompanied by delight.' (XXIX c)

Therefore, there are only eleven factors in it, namely— *Aññasamāna*, except *Chanda* and *Viriya*.

(iv-viii)

Pañca-Dvārāvajjana [*Kiriyā*]

Sampaṭicchana [*moral and immoral resultant*]

Santīraṇa [*accompanied by indifference*]

Pañcadvārāvajjana and the two *Sampaṭicchana*, these three, are called *Manodhātuttika* or the triple faculty of apprehension.

The moral and immoral resultant *Santīraṇa*, accompanied by *Upekkhā*, give *Ahetuka Paṭisandhi* or 'weak type of rebirth-consciousness,' not rooted in the *Hetus*.

(b). Tathā voṭṭhapane chandapītivajjitā.
(c). Sukhasantīraṇe chandaviriyavajjitā.

They have been called here *Ahetuka-Paṭisandhi-yugala* or the pair of *Ahetuka* rebirth-consciousness.

Chanda, *Pīti* and *Viriya*, these three factors, are absent in the following five types of consciousness :—

(1) '*Pañcadvārāvajjana*.
(2) *Ahetuka Kusala-Vipāka Sampaṭicchana*.
(3) ,, *Akusala* ,, ,,
(4) ,, ,, ,, *Santīraṇa*.
(5) ,, *Kusala* ,, ,, .
(*Upekkhā-sahagata*).' (XXIX d)

Therefore, there are only ten factors in these types of consciousness, namely :—

Aññasamāna, except *Chanda*, *Pīti* and *Viriya*=10.

(ix-xviii)

Dvi-Pañca-Viññāṇa

[*Twice five-fold Viññāṇa*]

'In the twice five-fold *Viññāṇa*, the *Pakiṇṇaka*-factors are absent altogether. Hence, there are only the seven *Sabba-Citta-Sādhāraṇa* factors in them.' (XXIX e)

They are pure sensations, the simplest types of consciousness, arising as a resultant of the previous karmas.

CONCLUSION

The following chart will show the number of factors

(d). Manodhātuttikāhetukapaṭisandhiyugale chandapītiviriyavajjitā.

(e). Dvipañcaviññāṇe pakiṇṇakavajjitā te yeva saṅgayhantī ti.

in the eighteen types of *Ahetuka* consciousness, in the order as discussed above :—

Types of consciousness	No. of factors	
1. *Hasituppāda* [*Aññasamāna*, except *Chanda*]	12	I
2. *Voṭṭhapana* [*Aññasamāna*, except *Chanda* and *Pīti*]	11	II
3. *Somanassa-Sahagata-Santīraṇa*[except *Chanda* and *Viriya*]	11	
4. *Pañcadvārāvajjana*, *Sampaṭicchana* (2), *Santīraṇa* (2), [except *Chanda*, *Pīti* and *Viriya*]	10	III
5. *Dvi-Pañca-Viññāṇa* (10)	7	IV

'Thus, in the eighteen types of *Ahetuka*-consciousness, there are four sets, *having the same number* of factors in them.' (XXIX f)

'12 factors [*Hasituppāda*]

'11 factors [*Voṭṭhapana*, *Manodvārāvajjana* and *Upekkhā-Santīraṇa*]

'10 factors [*Pañcadvārāvajjana*, *Sampaṭicchana* (2) and *Upekkhā-Santīraṇa*]

'7 factors [*Dvi-Pañca-Viññāṇa*].

'Seven factors are common to all the types of *Ahetuka*-

(f). sabbathā pi aṭṭhārasasu ahetukesu gaṇanavasena catudhā va saṅgaho hotī ti.

consciousness. The six *Pakiṇṇaka* factors come in them, as conditions permit.

'Thus, the combination of the factors have been discussed in thirty-three sets of the types of consciousness.' (XXX a)

The thirty-three sets are :—

Lokuttara	5
Mahaggata	5
Kāmāvacara	12
Akusala	7
Ahetuka	4
	33

'Having known the combination and classification of the psychic factors as described above, one should be able to tell the exact nature of the type of consciousness. (XXX b)

XXX (a). Dvādasekādasa dasa satta cā ti catubbidho,
Aṭṭhārasāhetukesu cittuppādesu saṅgaho.
Ahetukesu sabbattha satta sesā yathārahaṃ,
Iti vitthārato vutto tettiṃsavidhasaṅgaho.

(b). Itthaṃ cittāviyuttānaṃ sampayogaṃ ca saṅgahaṃ,
Ñatvā bhedaṃ yathāyogaṃ cittena samamuddise.

CHAPTER III

PAKIṆṆAKA

(*Miscellaneous*)

'The types of consciousness and their concomitant psychic factors really represent only fifty-three states of the mind,* which combine with one another in different ways.

'Herein, we are going to discuss how consciousness arises in relation to *Vedanā* (feeling), *Hetu* (the six mental tendencies), *Kicca* (function), *Dvāra* (doors of cognition), *Ālambana* (objects of cognition) and *Vatthu* (organs of cognition).' (I)

§1. *In relation to Vedanā (feeling)*

Vedanā is a psychic factor that is essentially present in all consciousness. 'It is primarily of three kinds namely, (1) *Sukha* (agreeable), (2) *Dukkha* (disagreeable), and (3) *Upekkhā* (indifference).' (II a)

The consciousness (*Viññāṇa*) of the eye, the ear, the nose and the tongue is accompanied by *Upekkhā* (indiffer-

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*Psychic factors 52+all the types of consciousness considered as 1=53.

I. Sampayuttā yathāyogaṃ tepaññāsa sabhāvato,
Cittacetasikā dhammā tesaṃ dāni yathārahaṃ.
Vedanāhetuto kiccadvārārammaṇavatthuto,
Cittuppādavaseneva sangaho nāma nīyate.

II (a). Tattha vedanāsaṅgahe tāva tividhā vedanā—Sukhaṃ, Dukkhaṃ, Adukkhamasukhaṃ ceti.

ence); but the consciousness of touch (*Kāyaviññāṇa*), being more effective, is accompanied by either *Sukha* or *Dukkha*.

The *Javana* types of consciousness may be accompanied by a feeling of *Somanassa* (delight) if the object is agreeable, and by a feeling of *Domanassa* (antipathy) if the object is disagreeable. If the object is very agreeable, there may arise a feeling of *Somanassa* (delight) even at the stage of *Santīraṇa* consciousness.

'Thus, there are altogether five kinds of feeling, namely, (1) *Sukha* (the agreeable feeling in touch-consciousness), (2) *Dukkha* (the disagreeable feeling in touch-consciousness), (3) *Somanassa* (delight), (4) *Domanassa* (antipathy) and (5) *Upekkhā* (indifference).' (II b)

The feelings are related to consciousness in the following manner :—

(I)

Sukha

[*Agreeable*]

'Only one type of consciousness is accompanied by *Sukha*, namely, the touch-consciousness as the resultant of previous good Karmas'. (III a)

(II)

Dukkha

[*Disagreeable*]

'Similarly, there is only one type of consciousness which

(b). Sukhaṃ, Dukkhaṃ, Somanassaṃ, Domanassaṃ, Upekkhā ti ca bhedena pana pañcadhā hoti.

III. (a). Tattha sukhasahagataṃ, kusalavipākaṃ, kāyaviññāṇamekameva.

is accompanied by *Dukkha*, namely, the touch-consciousness as the resultant of previous bad Karmas.' (III b)

(III)

Somanassa

[*Delight*]

'There are sixty-two types of consciousness accompanied by *Somanassa* (delight), as under :—

'Rooted in *Lobha*	4	=18 *Kāmāvacara.*
'*Kāmāvacara Sobhana* [*Kusala*+*Vipāka*+*Kiriyā*]	12	
'*Somanassa-Santīraṇa* [*Ahetuka-Kusala-Vipāka*]	1	
'*Hasituppāda* [smile of the Arhat]	1	
'Types of consciousness of the first, the second, the third, and the fourth stages of *Jhāna* ..	44	*Mahaggata* and *Lokuttara*
	62'	(III c)

(IV)

Domanassa

[*Antipathy*]

There are only two types of consciousness that are accompanied by *Domanassa* (antipathy), namely, the two types of enraged consciousness. (IIId.)

(b). Tathā dukkhasahagataṃ akusalavipākaṃ kāyaviññāṇaṃ.

(c). Somanassasahagata-cittāni pana lobhamūlāni cattāri. Dvādasa kāmāvacara-sobhanāni. Sukhasanīraṇa-hasanāni ca dve ti aṭṭhārasa kāmāvacaracittāni ceva paṭhama-dutiya-tatiya-catutthajjhāna-saṅkhātāni catucattāḷīsa mahaggatalokuttaracittāni ceti dvāsaṭṭhividhāni bhavanti.

(V)

Upekkhā

[Indifference]

'All the remaining types of consciousness are accompanied by *Upekkhā* (indifference).

'They are altogether fifty-five in number' (III e), as follows :—

Rooted in *Lobha*	4
Rooted in *Moha*	2
Ahetuka Akusala-Vipāka, except *Kāya-Viññāṇa*	6
Ahetuka Kusala-Vipāka, except *Kāya-Viññaṇa* and *Somanassa-santīraṇa* ..	6
Ahetuka Kiriyā, except *Hasituppāda* . ..	2
Kāmāvacara Sobhana [Kusala+Vipāka +Kiriyā]	12
Types of the fifth stage of *Jhāna*	23
	55

RECAPITULATION

'Primarily, there are three kinds of feeling, namely, *Sukha*, *Dukkha* and *Upekkhā*. They become five, when a consideration is made of *Somanassa* and *Domanassa* as well. One type of consciousness is accompanied by *Sukha*, one

(d). Domanassasahagatacittāni pana dve paṭighacittāneva.
(e). Sesāni sabbāni pi pañcapaññāsa upekkhā-sahagatacittānevā ti.

by *Dukkha*, two by *Domanassa*, sixty-two by *Somanassa*, and fifty-five by *Upekkhā*'. (IV)

§2. *In relation to Hetu*

The *Hetus* are six in number, namely, (1) *Lobha* (greed), (2) *Dosa* (hate), (3) *Moha* (dullness and deception), (4) *Alobha* (self-sacrificingness), (5) *Adosa* (goodwill) and (6) *Amoha* (insight).' (V)

They are called *Hetus*, because they are the roots of all good and bad consciousness.

They are related to consciousness in the following manner :—

(I)

Ahetuka

[*Types of consciousness unaccompanied by the Hetus*]

'There are eighteen types of consciousness not rooted in the *Hetus*, as follows :—

'*Pañcadvārāvajjana*	1
'*Voṭṭhapana-Manodvārāvājjana*	1
'*Hasituppāda*	1
Dvi-Pañca-Viññāṇa [twice five-fold sensation]	10
'*Sampaṭicchana* [*Vipāka, Kusala+Akusala*] ..	2
'*Santīraṇa* [*Vipāka, Kusala+Akusala*] ..	3
	18

IV. Sukhaṃ dukkhaṃ upekkhā ti tividhā tattha vedanā.
Somanassaṃ domanassamiti · bhedena pañcadhā.
Sukhamekattha dukkhaṃ ca domanassaṃ dvaye ṭhitaṃ,
Dvāsaṭṭhisu somanassaṃ pañcapaññāsaketarā.

V. Hetusaṅgahe hetavo nāma, Lobho, Doso, Moho, Alobho, Adoso, Amoho, cā ti chaddhā bhavanti.

'The remaining [89—18=71] seventy-one types of consciousness are *Sahetuka* or accompanied by the *Hetus*.' (VI)

(II)

Eka-hetuka

[*Types of consciousness rooted in only one Hetu*]

'The two types of confused consciousness are rooted in only one *Hetu* [i.e., *Moha*].' (VII a)

III

Du-hetuka

[*Types of consciousness rooted in two Hetus*]

'The types of immoral consciousness, with the exception of the above two, are rooted in two *Hetus*, namely,

[*Lobha* 8+*Dosa* 2] 10

'*Kāmāvacara Sobhana*, unaccompanied by knowledge [*Ñāṇa-Vippayutta*, *Kusala*+*Vipāka*+*Kiriyā*] 12

22

(VII b)

The eight types of *Lobha*-consciousness are rooted in (1) *Lobha* and (2) *Moha*, for *Lobha* cannot exist without *Moha*.

The two types of *Dosa*-consciousness are rooted in (1) *Dosa* and (2) *Moha*; for, *Dosa* also cannot arise without the blinding influence of *Moha*.

VI. Tattha pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇa-voṭṭhapana—hasanavasena aṭṭhārasa ahetukacittāni nāma. Sesāni sabbāni pi ekasattati cittāni sahetukāneva.

VII (a). Tatthāpi dve momūhacittāni ekahetukāni.

(b). Sesāni dasa akusalacittāni ceva ñāṇavippayuttāni dvādasa kāmāvacara-sobhanāni ceti dvāvīsati duhetukacittāni.

The twelve types of *Ñāṇa-Vippayutta Kāmāvacara Sobhana* consciousness are rooted in (1) *Alobha* and (2) *Adosa* : they are unaccompanied by *Amoha* (insight).

(IV)

Ti-hetuka

[*Types of consciousness rooted in three Hetus*]

'Forty-seven types of consciousness are rooted in the three [*Kusala*] *Hetus*, as follows :—

'*Kāmāvacara Sobhana*, accompanied by knowledge [*Ñāṇa-Sampayutta, Kusala+Vipāka+Kiriyā*] 12

'*Mahaggata* [*Rūpa* 15+*Arūpa* 12] and *Lokuttara* [*Magga* 4+*Phala* 4]' .. 35

47

(VII c)

RECAPITULATION

'*Lobha, Dosa* and *Moha* are the three **immoral** *Hetus*. *Alobha, Adosa* and *Amoha* are the three **moral** *Hetus* in the types of moral [*Kusala*] consciousness; but in the types of resultant and inoperative consciousness [*Sobhana, Vipāka* and *Kiriyā*] they are **non-moral** (*Avyākata*).

'Eighteen types of consciousness are without any *Hetu*, two with one, twenty-two with two, and forty-seven with three.' (VIII)

(c). Dvādasa ñāṇa-sampayuttakāmāvacarasobhanāni ceva pañcatiṃsa mahaggatalokuttara-cittani ceti sattacattāḷīsa tihetukacittānī ti.

VIII. Lobho doso ca moho ca hetū akusalā tayo,
Alobhādosāmohā ca kusalābyākatā tathā.
Ahetukaṭṭhārasekahetukā dve duvīsati,
Duhetukā matā sattacattālisa tihetukā.

§3. *In relation to function* (*Kicca*)

We have seen above, in the simile of a man sleeping under the mango-tree, how the passive state of mind (*Bhavaṅga*) is disturbed when an impression is received; and how the mind functions as *Āvajjana*, *Pañca-Viññāṇa*, *Sampaṭicchana*, *Santīraṇa*, *Voṭṭhapana* and *Javana*. (See p. 2.)

After *Javana*, the consciousness functions as *Tadālambana* i. e., 'registering the experience of the object'. *Tadālambana* consciousness is as weak as the *Santīraṇa* consciousness, because it registers the experience automatically in the light of its past experiences, and is, therefore, accompanied by the same feeling as that of *Santīraṇa*.

The word *Tadālambana* means 'one having the same object'. It is so called because it has the same object as that of the *Javana* consciousness.

After *Tadālambana* consciousness, the mind again sinks down and begins to flow as the *Bhavaṅga*, till it is not disturbed by another unit of impression.

Bhavaṅga is the under-current of our mind which is constantly exerting its influence upon our personality. The student tries his best to be attentive in the class, but he occasionally misses the lecture and finds himself engaged with irrelevant thoughts. He has to maintain a constant struggle against the swift distracting under-current of the mind.

We experience most the play of this under-current in our dreams when we are asleep and very much passive, exerting the least to check it. Really, it consists of

nothing else but our own past experiences and imaginations acting in the present. It exercises very powerful influence upon our present moment of life. It is indeed a part of our personality, and is, therefore, called *Bhavaṅga* or a part of our being.

It is in the continuation of this flow of the undercurrent of our mind that, at the time of death, we get the *Cuti-Citta* or the dying consciousness, on an object presenting itself as *Kamma, Kammanimitta* or *Gatinimitta*; and also the *Paṭisandhi* consciousness upon the same objects,

Thus, there are altogether fourteen functions of the mind, as follows :—

(1) '*Paṭisandhi* or consciousness connecting one life with the other.

(2) '*Bhavaṅga* or the current of the passive mind.

(3) *Āvajjana* or turning to impressions at the five doors of senses or at the mind-door.

(4) '*Dassana* or seeing.
(5) '*Savana* or hearing.
(6) '*Ghāyana* or smelling.
(7) '*Sāyana* or tasting.
(8) '*Phusana* or touching.
(9) '*Sampaṭicchana* or receiving the impression.
(10) '*Santīraṇa* or investigating.
(11) '*Voṭṭhapana* or determining.
(12) '*Javana* or the activity of the subject.

(13) '*Tadālambana* or registering the experience.

(14) '*Cuti* or consciousness disconnecting the present life.' (IX a)

Seeing, hearing, smelling, tasting and touching, these five, occupy the same stage in the process of perception. Therefore, in reality 'there are only ten stages amongst them, viz.,

(1) *Paṭisandhi*, (2) *Bhavaṅga*, (3) *Āvajjana*, (4) *Pañca-viññāṇa*, (5) *Sampaṭicchana*, (6) *Santīraṇa*, (7) *Voṭṭhapana*, (8) *Javan*, (9) *Tadālambana* and (10) *Cuti*.' (IX b)

The relation of the functions with consciousness will be shown here in two ways, namely, (A) the types of consciousness performing the same functions and (B) the functions performed by the same type of consciousness.

(A)

The types of consciousness performing the same functions

(*i*) *Paṭisandhi*, *Bhavaṅga* and *Cuti*

Bhabaṅga is the subconscious activity of the mind in one life; *Paṭisandhi* is the conscious activity of connecting one life with the other; and *Cuti* is that of disconnecting the present life.

'These three functions are performed by the same types of *Vipāka*-consciousness that are the resultant of previous Karmas.

IX (a). Kiccasaṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇa-voṭṭhapana-javana -tadārammaṇa cutivasena cuddasavidhāni bhavanti.

(b). Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇaṭṭhānādivasena pana tesaṃ dasadhā ṭhānabhedo veditabbo.

'They are the following :—

'*Upekkhā-Sahagata Santīraṇa* [*Kusala*+ *Akusala*]	..	2
'*Mahā-Vipāka* [*Kāmāvacara Sobhana*]	..	8
'*Rūpāvacara*+*Arūpāvacara Vipāka,* ..	..	9
		19

(X a)

(*ii*) *Āvajjana*

'There are two types of consciousness that perform the function of *Āvajjana*.' (X b)

They are—(1) *Pañca-Dvārāvajjana* or turning to impressions at the five doors of senses, and (2) *Mano-Dvārāvajjana* or turning to impressions at the mind door.

(*iii*) *Dassana, Savana, Ghāyana, Sāyana, Phusana and Sampaṭicchana*

'Seeing, hearing, smelling, tasting, touching and receiving the impressions, these six functions are performed each by two types of consciousness. (X c)

Dassana is performed by (1) *Kusala-Vipāka-Cakkhu Viññāṇa* and (2) *Akusala-Vipāka-Cakkhu-Viññāṇa*. Similarly, the others are also performed by (1) *Kusala-Vipāka* and (2) *Akusala-Vipāka*.

(*iv*) *Santīraṇa*

'*Santīraṇa Kicca* or the function of investigating is

X (a). Tattha dve upekkhāsahagatasantīraṇāni ceva aṭṭha mahāvipākāni ca nava rūpārūpavipākāni ceti ekūnavīsati cittāni paṭisandhi-bhavaṅga-cutikiccāninnāma.

(b). Āvajjana-kiccāni pana dve.

(c). Tathā dassana-savana-ghāyana-sāyana-phusana-sampaṭicchanakiccāni ca.

performed by three types of consciousness'. (X d)

The three types are—(1) *Akusala-Vipāka Upekkhā-Sahagata Santīraṇa Citta*, (2) *Kusala-Vipāka Upekkhā-Sahagata Santīraṇa Citta* and (3) *Kusala-Vipāka Somanassa-Sahagata Santīraṇa Citta*.

(*v*) *Voṭṭhapana*

'In the process of cognition through the five doors of senses, the function of determining the object (*Voṭṭhapana Kicca*) is performed by the same type of consciousness as *Manodvārāvajjana Citta*' [See p. 4.] (X e)

Both the above functions of *Voṭṭhapana* and *Manodvārāvajjana* are very much the same, i.e., of reviving the past experience. They are performed by the same type of consciousness called *Upekkhā-Sahagata Manodvārāvajjana Ahetuka Kiriyā-Citta*. The only difference between the two functions is that in the first case the impression has been received through the five doors of senses, but in the second it is ideational received from within.

(*vi*) *Javana*

'*Javana-Kicca* or the activity of the subject is performed by fifty-five types of consciousness, namely,

'*Kusala* [*Kāma* 8+*Mahaggata* 9+*Lokuttara* 4] 21

'*Akusala* [*Lobha* 8+*Dosa* 2+*Moha* 2] .. 12

'*Phala* [*Sotāpatti*, *Sakadāgāmī*, *Anāgāmī* *Arahatta*] 4

(d). Tīṇi santīraṇa-kiccāni.

(e). Manodvārāvajjanameva pañcadvāre voṭṭhapanakiccaṃ sādheti.

'*Kiriyā*, with the exception of *Pañcadvārā-vajjana* and *Manodvārāvajjana*, [*Kāma* 8+*Mahaggata* 9+*Hasituppāda* 1] .. 18

55' (X f)

(*vii*) *Tadālambana*

We come across so many things but do not remember all of them with the same vividness. Only those impressions are easily revived which we have received attentively, either with the feeling of attachment towards it or with that of repulsion against it. Thus, a dear friend and a bitter enemy come to mind very much.

Such feelings of attachment and repulsion exist only in the *Kāmāvacara Citta*, the *Vipāka* of which does the function of registering the impressions in the mind. This is called *Tadālambana Kicca* or the function of holding the experience.

Mahaggata Citta is free from the influence of diverse desires; and, therefore, the *Vipāka* of it does not do this function.

'*Tadālambana-Kicca* or the function of registering the experience is performed by the following eleven types of [*Kāmāvacara-Vipāka*] consciousness :—

'*Mahā-Vipāka* 8
'*Santīraṇa* 3

11' (X g)

X (f). Āvajjanadvayavajjitāni kusalākusala-phala-kriyā-cittāni pañcapaññāsa javanakiccāni.

(g). Mahāvipākāni ceva santīraṇattayaṃ ceti ekādasa tadārammaṇakiccāni.

(B)

Functions which are performed by the same types of consciousness

From what has been discussed above, the following chart can be drawn to show what functions are performed by the same type of consciousness.

No. of the types of consciousness	Types of consciousness	Tadālambana	Santīraṇa	1. Paṭisandhi 2. Bhavaṅga 3. Cuti	Votthapana	Javana	Āvajjana	Sampaṭicchana	Dassana, Savana, Ghāyana, Phusana.	Total of functions
2	*Upekkhā-Santīraṇa* ..	1	1	3	..	..	..	..	..	5
8	*Mahā-Vipāka**	1	..	3	..	..	..	..	..	4
9	*Mahaggata-Vipāka*	..	..	3	..	..	..	..	..	3
1	*Somanassa-Santīraṇa* ..	1	1	..	..	..	..	..	..	2
1	*Manodvārāvajjana*	..	..	..	1	..	1	..	..	2
55	*Javana*	..	..	..	..	1	..	..	..	1
1	*Pañca-Dvārāvajjana*	..	..	..	..	..	1	..	..	1
2	*Sampaṭicchana* ..	..	..	..	..	..	..	1	..	1
10	*Dvi-Pañca-Viññāṇa*	..	..	..	..	..	..	..	1	1
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*The types of *sahetuka kāmāvara* resultant consciousness

Among them :—

(1) 'The two types of investigating consciousness, accompanied by indifference, perform five functions, namely—*Paṭisandhi, Bhavaṅga, Cuti, Tadālambana* and *Santīraṇa*.

(2) 'The eight types of *Mahā-Vipāka* consciousness perform four functions, namely, *Paṭisandhi, Bhavaṅga, Cuti* and *Tadālambana*.

(3) 'The nine types of *Mahaggata-Vipāka* consciousness perform three functions, namely, *Paṭisandhi, Bhavaṅga* and *Cuti*.

(4) 'The one type of investigating consciousness, accompanied by delight, performs two functions, namely—*Santīraṇa* and *Tadālambana*.

(5) 'The one type of *Manodvārāvajjana* (turning to impressions at the mind-door) consciousness performs two functions, namely, *Voṭṭhapana* (determining an object) and *Āvajjana* (turning to the impression).

(6) 'The remaining fifty-five types of *Javana* consciousness perform only one function of *Javana*.

(7) 'One type of *Pañca-Dvārāvajjana* consciousness performs the one function of *Āvajjana* or turning to impression.

(8) 'The two types of *Sampaṭicchana* (recipient) consciousness perform the one function of *Sampaṭicchana* or receiving the object.

(9) 'The twice five-fold *Viññāṇa* consciousness perform their respective functions of seeing, hearing, smelling,

tasting and touching.' (XI)

RECAPITULATION

'The states of consciousness, such as rebirth and so on, are fourteen according to their functions, and ten according to their stages.

'Sixty-eight[1] types of consciousness have only one function, and one stages.

'Two[2] types of consciousness have two functions, and two stages.

'Nine[3] types of consciousness have three functions, and three stages.

'Eight[4] types of consciousness have four functions, and four stages.

'Two[5] types of consciousness have five functions, and five stages.' (XII)

XI. Tesu pana dve upekkhāsahagatasantīraṇacittāni paṭisandhi-bhavṅga-cuti-tadārammaṇa-santīraṇavasena pañcakiccāni nāma. Mahāvipākāni aṭṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇavasena catukiccāni. Mahaggatavipākāni nava paṭisandhibhavaṅga-cutivasena tikiccāni. Somanassasahagataṃ santīraṇaṃ santīraṇa-tadārammaṇa-vasena dukiccaṃ, Tathā voṭṭhapanaṃ ca voṭṭhapanāvajjanavasena. Sesāni pana sabbāni pi javanamanodhātuttika-dvipañcaviññāṇāni yathāsambhavamekakiccānī ti.

1. Javana 55+Pañcadvārāvajjana 1+Sampaṭicchana 2+Dvipañcaviññāṇa 10=68.

2. Mano-Dvārāvajjana 1+Somanassa-Santīraṇa 1=2.

3. Mahaggata-Vipāka (Rūpa 5+Arūpa 4)=9.

4. Mahā-Vipāka 8.

5. Upekkhā-Santīraṇa [Vipāka, Kusala+Akusala] 2.

XII. Paṭisandhādayo nāma kiccabhedena cuddasa,
Dasadhā ṭhānabhedena cittuppādā pakāsitā.
Aṭṭhasaṭṭhi tathā dve ca navaṭṭha dve yathākkamaṃ,
Eka-dvi-ti-catu-pañcakiccaṭṭhānāni niddise.

§4. *In relation to Dvāra or 'the doors of cognition'*

'Sight, hearing, smell, taste, touch and mind, these six, are the doors through which knowledge is received.' (XIII)

'Sight is called *Cakkhu-Dvāra* or eye-door, hearing *Sota—Dvāra* or ear-door, smell *Ghāna-Dvāra* or nose-door, taste *Jivhā-Dvāra* or tongue-door, touch *Kāya-Dvāra* or touch door. Mind-door is *Bhavaṅga* or the sub-conscious'. (XIV)

The doors are related to consciousness in the following manner :—

(I)

Types of consciousness that may arise through the five doors of senses

'The following forty-six types of consciousness may arise through the eye-door :—

'*Pañca-Dvārāvajjana* [*Ahetuka Kiriyā*] .. 1
'*Cakkhu-Viññāṇa* [*Vipāka, Kusala+Akusala*] 2
'*Sampaṭicchana* [*Vipāka, Kusala+Akusala*] .. 2
'*Santīraṇa* [*Vipāka, Kusala+Akusala*] .. 3
'*Manodvārāvajjana* [smmoral 12+good 16+ *Hasituppāda* 1] 29

XIII. Dvārasaṅgahe dvārānī nāma, cakkhudvāraṃ, sotadvāraṃ, ghānadvāraṃ, jivhādvāraṃ, kāyadvāraṃ, manodvāraṃ, ceti chabbidhāni bhavanti.

XIV. Tatta cakkhumeva cakkhudvāraṃ. Tathā sotādayo sotadvārādīni. Manodvāraṃ pana bhavaṅga ti pavuccati.

'Types of consciousness performing the function of *Tadālambana** [*Mahā-Vipāka*] 8

—

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'Similarly, forty-six types of consciousness may arise through each of the other four doors of senses.

'Thus, [adding the types of *Sota-Viññāṇa* 2+*Ghāna-Viññāṇa* 2+*Jivhā-Viññāṇa* 2+*Kāya-Viññāṇa* 2=8 to the above 46 types] there are altogether fifty-four types of consciousness arising through the five doors of senses. These are of the *Kāmāvacara* consciousness.' (XV)

(II)

Types of consciousness that may arise through the mind-door

'The following sixty-seven types of consciousness arise through the mind-door :—

'*Mano-Dvārāvajjana* 1

'*Javana* [immoral 12+*Hasituppāda* 1+*Kāma* 16+*Rūpa* 10+*Arūpa* 8+*Lokuttara* 8] .. 55

'Types of consciousness performing the function of *Tadālambana* [*Mahā-Vipāka*

*Types of consciousness that perform the function of Tadālambana are altogether eleven, viz., Mahāvipāka 8+Santīraṇa 3=11 Here, the three types of Santīraṇa consciousness have not been counted, as they have been already included above independently.

XV. Tattha pañcadvārāvajjana-cakkhuviññāṇa-sampaṭicchana-santīraṇa-voṭṭhapana-kāmāvacarajavana-tadārammaṇa-vasena chacattāḷīsa cittāni cakkhudvāre yathārahaṃ uppajjanti. Tathā pañcadvārāvajjana-sotaviññāṇādivasena sotadvārādisu pi chacattāḷiseva bhavantī ti sabbathā pi pañcadvāre catupaññāsa cittāni kāmāvacarāneva ti veditabbāni.

8+*Santīraṇa* 3] 11

67'

(XVI a)

(III)

Types of consciousness that do not arise through any door

'The nineteen types of consciousness, performing the functions of *Paṭisandhi*, *Bhavaṅga* and *Cuti*, do not arise through any door.' (XVI b)

These are *Upekkhā Santīraṇa** 2+*Mahā-Vipāka** 8+*Mahaggata-Vipāka* 9=19. They are *Vipāka* or the resultant of previous Karmas. They determine the nature of mental disposition of a being. They are not thoughts arising at an impression, but they constitute the undercurrent of our mind, the activity of the sub-conscious, i.e., the flow of *Bhavaṅga*, the beginning and the end of which are *Paṭisandhi* and *Cuti* respectively.

(IV)

Ekadvārika Citta

[*Types of consciousness that arise through only one door*]

'The following thirty-six types of consciousness arise through only one door :—

XVI (a). Manodvāre pana manodvārāvajjana-pañcapaññāsajavana-tadārammaṇavasena sattasaṭṭhi cittāni bhavanti.

(b). Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni.

*When these types of consciousness perform the function of Tadālambana, they do come in the course of cognition arising through the six doors.

'Dvipañca-Viññāṇa 10
'Javana, Mahaggata 18+*Lokuttara* 8 .. 26

36'

(XVII a)

Among the ten types of *Viññāṇa* consciousness, two arise only through eye-door, two only through ear-door two only through nose-door, two only through tongue-door, and two only through touch-door.

The eighteen types of *Mahaggata Javana* (Moral 9+ *Kīriyā* 9), and the eight types of *Lokuttara* consciousness arise only through the mind-door.

(V)

Pañca-Dvārika Citta

[Types of consciousness that arise only through the five doors of senses]

'The three simple mental-elements [*Pañca-Dvārāvajjana* 1+*Sampaṭicchana* 2=3] arise through all the five doors of senses'. (XVII b)

(VI)

Cha-Dvārika

[Types of consciousness that arise through all the six doors]

'The following types of consciousness arise through all the six doors :—

XVII (a). Tesu pana dvipañcaviññāṇāni ceva mahaggataloku-ttara-javanāni ceti chattinsa yathārahaṃ ekadvārikacittāni nāma.
(b). Manodhātuttikaṃ pana pañcadvārikaṃ.

'*Somanassa-Santīraṇa* 1
'*Mano-Dvārāvajjana* [=*Voṭṭhapana*] .. 1
'*Kāmāvacara Javana* 29

31'

(XVII c)

(VII)

Cha-Dvārika and also Dvāra-Vimutta

[*Types of consciousness that may arise through all the six doors; and also may not arise through any door*]

'The following types of consciousness arise through all the six doors, and also do not arise through any of them—

'*Upekkhā-Santīraṇa* 2
'*Mahā-Vipāka* 8

10'

(XVII d)

When they perform the function of *Tadālambana*, they come in the course of cognition arising through the six doors. But when they function as *Paṭisandhi*, *Bhavaṅga* and *Cuti*, they do not arise through any door.

(VIII)

Dvāra-Vimuttā-eva

[*Types of consciousness that are freed from the doors altogether*]

'The nine types of *Mahaggata-Vipāka* consciousness are altogether freed from the doors.' (XVII e)

(c). Sukhasantīraṇa-voṭṭhapana-kāmāvacarajavanāni chadvārikacittāni.

(d). Upekkhāsahagatasantīraṇa-mahāvipākāni chadvārikāni ceva dvāravimuttāni ca.

(e). Mahaggatavipākāni dvāravimuttānevā ti.

As these are the types of resultant *Jhāna*-consciousness, they do not come in a thought-process of the *Kāmāvacara* arising through any of the six doors. They are, therefore, called *Dvāra-Vimutta* or 'door-freed'. They function only as *Bhavaṅga*, *Paṭisandhi* and *Cuti*.

RECAPITULATION

'There are five classes of the types of consciousness, according to their relation with the doors :—

(1) 'Thirty-six types [*Dvi-Pañcaviññāṇa* 10+*Mahaggata-Lokuttara Javana* 26] arise through one door.

(2) 'Three types [*Pañca-Dvārāvajjana* 1+*Santīraṇa* 2] arise through the five doors of senses.

(3) 'Thirty-one types [*Somanassa-Santīraṇa* 1+*Voṭṭhapana*=*Manodvārāvajjana* 1+*Kāma, Javana* 29] arise through all the six doors.

(4) 'Ten types [*Upekkhā-Santīraṇa* 2+*Mahāvipāka* 8] arise through all the six doors, and are also independent of them.

(5) 'Nine types [*Vipāka, Rūpa* 5+*Arūpa* 4] are altogether independent of the doors.' (XVIII)

§5. *In relation to Ālambana or 'the object of consciousness'*)

Consciousness is the relation that the subject has with the object, either material or ideational. It cannot be thought to have an independent existence of its own.

XVIII. Ekadvārikacittāni pañcachadvārikāni ca,
Chadvārikavimuttāni vimuttāni ca sabbathā.
Chattinsati tathā tīṇi ekatinsa yathākkamaṃ,
Dasadhā navadhā ceti pañcadhā paridīpaye.

Now, we are going to discuss how many kinds of object are there and how they are related with the different types of consciousness.

'There are six kinds of the 'object' of consciousness, namely—(1) visible, (2) audible, (3) odorous, (4) sapid, (5) tactual and (6) ideational'. (XIX)

'The ideational objects are again of six kinds, namely, (1) sensitive parts of the organs, (2) subtle material qualities, (3) consciousness,* (4) psychic factors,* (5) *Nibbāna* and (6) terms-and-concepts.' (XX)

They are related to consciousness in the following manner :—

(A)

(i) *Objects of the types of consciousness arising through the six-doors*

'Visible-form alone is the object of all the types of consciousness, arising through the eye-door. It should necessarily be presentative.

'In the same manner, sound is the object of all the types of consciousness arising through the ear-door; smell of all those arising through the nose-door; taste of all those arising through the tongue-door; and touch of all those

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XIX. Ārammaṇsaṅgahe ārammaṇāni nāma, rūpārammaṇaṃ, saddārammaṇaṃ, gandhārammaṇaṃ rasārammaṇaṃ, phoṭṭhabbārammaṇaṃ, dhammārammaṇaṃ ceti chabbidhāni bhavanti.

XX. Tattha rūpameva rūpārammaṇaṃ. Tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivasena chaddhā saṅgayhati.

*By introspection, the states of consciousness and the psychic factors can be made the objects of our cognition.

arising through the touch-door. All of them must necessarily be presentative.

'But in the case of a type of consciousness arising through the mind-door, the above six objects may be either of the present, the past or the future, or even one that does not come in the boundary of time'. (XXI a)

(ii) *Objects of the types of door-freed consciousness*

The types of consciousness that function as *Paṭisandhi*, *Bhavaṅga* and *Cuti* are called *Dvāra-Vimutta* or door-freed. 'The objects of these types of consciousness may be all that have been experienced in the previous existence, both past or present at the time of death.

The object of these types may also be a mental image, either (1) of the action mostly done in previous life, or (2) of the article generally associated with the action, or (3) a sign of the destiny that awaits'. (XXI b)

At the last moment of his life, when he is just sinking tö death, the man gets a thought associated with what has been most prominent in his mind. In a dreaming state, he feels as if he is engaged in doing an act which he has been doing mostly. Thus, a murderer may get a vision that he is going to commit some crime, or is

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XXI (a). Tattha cakkhudvārikacittānaṃ sabbesampi rūpameva ārammaṇaṃ. Tañca paccupannameva. Tathā sotadvārikacittādīnaṃ pi saddādīni. Tāni ca paccuppannāni yeva. Manodvārikacittānaṃ pana chabbidhampi paccuppannamatītaṁ anāgataṃ kālavimuttaṃ ca yathārahaṃ ārammaṇaṃ hoti.

(b). Dvāravimuttānañca paṭisandhi-bhavaṅga-cutisaṅkhātānaṃ chabbidhampi yathāsambhavaṃ yebhuyyena bhavantare chadvāragahitaṃ paccuppanamatītaṃ paññattibhūtaṃ vā kammakammanimitta-gatinimittasammataṃ ārammaṇaṃ hoti.

running after an enemy. A pious man, on the other hand, may feel as if he is worshipping the Buddha, or listening to a sermon, or taking the eight precepts. This is technically called *Kamma* or 'the vision of the action.'

Or, he may see a particular article generally associated with his action. The murderer may see a dagger; and the devotee the yellow robe. This is called *Kamma-Nimitta* or 'the vision of the article associated with the action.'

He may also get a vision of the hell-fire, or of demons, if he has been a sinful man, and a sign of the higher abodes of the gods, if he has been righteous. This is called *Gati-Nimitta* or 'the vision of the sign of destiny'.

(B)

(*i*) 'Form is the only object of eye-consciousness. Similarly, sound, smell, taste and touch are respectively the only objects of ear-consciousness, nose-consciousness, tongue-consciousness and touch-consciousness.' (XXII a)

(*ii*) 'The types of *Pañca-Dvārāvajjana* and *Sampaṭicchana* consciousness arise on all the five objects of senses, viz., form, sound, smell, taste and touch.' (XXII b)

Pañca-Dvārāvajjana and the two *Sampaṭicchana*, these three types of consciousness, are together called *Mano-dhātuttika* or the 'triple mind-element'. They arise on all the five objects of senses.

(*iii*) 'The remaining types of *Kāmāvacara-Vipāka* cons-

XXII. (a) Tesu cakkhuviññāṇādīni yathākkamaṃ rūpādiekekā-rammaṇāneva.

(b) Manodhātuttikaṃ pana rūpādipañcārammaṇaṃ.

ciousness [*Santīraṇa* 3+*Mahā-Vipāka* 8=11] and the *Hasituppāda Citta* arise only on the objects of *Kāma-Loka*. (XXII c)

These eleven types of consciousness function as either *Santīraṇā*, or *Tadālambana*, or *Paṭisandhi*, *Bhavaṅga* and *Cuti*, only on the objects of the *Kāma-Loka*. The functions of *Santīraṇa* and *Tadālambana* do not take place in the higher planes.

(*iv*) 'The [12] types of immortal, and the types of *Ñāṇa-Vippayutta Javana* [*Kusala* 4+*Kiriyā* 4] consciousness may arise on all the objects, with the exception of the Supra-mundane consciousness'. (XXII d)

A man might feel conceited at the good actions that he does or at the attainment in *Jhāna*, and thus get an immoral consciousness having a moral one as its object.

Immoral consciousness, however, cannot arise on the *Lokuttara*, in which there remains no possibility for *Lobha*, *Dosa* and *Moha*.

The eight types of *Ñāṇavippayutta Javana* may arise on the *Kāma*, *Rūpa* and *Arūpa* objects, but not on the *Lokuttara*.

Sotāpanna, *Sakadāgāmi* and *Anāgāmi* are fully acquainted with the *Lokuttara* stages they have already attained, but, when their consciousness is *Kāmāvacara Ñāṇa-Vippayutta Kusala*, they are not aware of them. They know them only when their consciousness is *Ñāṇa-Sampayutta*,

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(c) Sesāni kāmāvacaravipākāni hasanacittañ ceti sabbathā pi kāmāvacarārammaṇāneva.

(d) Akusalāni ceva ñāṇavippayuttakāmāvacara-javanāni ceti lokuttara-vajjitasabbārammaṇāni.

i.e., when they draw their attention to them.

Similarly, in the case of a *Kāmāvacara Ñāṇa-Vippayutta Kiriyā* consciousness, the Arhat is not conscious of the *Lokuttara* stages, though he knows them most perfectly.

(*v*) 'The [4] types of *Kāmāvacara* moral consciousness accompanied by knowledge, and the moral Super-intellection consciousness of the fifth stage of *Jhāna*, arise on all objects, with the exception of *Arahatta Magga* and *Phala*.' (XXII e)

The object of the type of *Kāmāvacara Ñāṇa-Sampayutta Kusala* consciousness of the *Anāgāmī* might be any of the *Kāma*, *Rūpa* or *Arūpa* ones, or a stage of the *Lokuttara*, up to his own attainment, but not beyond that.

(*vi*) 'The following types of consciousness may arise on all objects whatsoever :—

(*a*) 'The types of *Kāmāvacara Kiriyā* consciousness accompanied by knowledge.

(*b*) 'The super-intellection consciousness of the Arhat.

(*c*) '*Voṭṭhapana* or the determining consciousness'. (XXII f)

The object of the type of the Arhat's *Kāmāvacara Ñāṇa-Sampayutta Kiriyā* consciousness may be one belonging to any plane of existence. In a super-intellection consciousness of the fifth stage of *Jhāna*, the Arhat can know anything

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(e) Ñāṇasampayuttakāmāvacarakusalāni ceva pañcamajjhānasaṅkhātaṃ abhiññākusalañ ceti arahattamaggaphalavajjitta-sabbārammaṇāni.

(f) Ñāṇasampayuttakāmāvacarakriyāni ceva kriyābhiññāvoṭṭhapanañ ceti sabbathā pi sabbārammaṇāni.

of any plane, either past, present, future or distant.

The type of *Manodvārāvajjana* (=*Voṭṭhapana*) consciousness may arise on the objects of all the planes of existence; for, it does the most essential function of reflecting, without which no thought may be possible.

(*vii*) 'The second and the fourth *Arūpa*-consciousness [*Viññāṇañcāyatana* and *Nevasaññānāsaññāyatana*] have 'real infinity' as their objects. The objects of the other types of *Mahaggata*-consciousness are subjective images or concepts.' (XXII g)

Anantākāsa or the infinity of space and *Ākiñcañña* or nothingness, have no real existence. They are but subjective concepts.

(*viii*) '*Nibbāna* is the object of all the types of Supramundane consciousness.' (XXII h)

RECAPITULATION

The objects of consciousness have been discussed under seven classifications, as below :—

(1) 'Twenty-five types of consciousness [*Kāmavipāka* 23+*Pañcadvārāvajjana* 1+*Hasituppāda* 1=25] arise only on the objects of *Kāma-Loka*.

(2) 'Six types of consciousness [*Viññāṇañcāyatana* 3+*Nevasaññānāsaññā* 3=6] have real infinity as their object.

(3) 'Twenty-one types of consciousness [*Rūpa* 15+*Ākāsānañcāyatana* 3+*Ākiñcaññāyatana* 3=21] have as their objects subjective images and concepts.

(g) Āruppesu dutiyacatutthāni mahaggatārammaṇāni. Sesāni mahaggatacittāni sabbāni pi paññattārammaṇāni.

(h) Lokuttaracittāni nibbānārammaṇānīti.

(4) 'Eight types of consciousness [*Magga* 4+*Phala* 4] have *Nibbāna* as their object.

(5) 'Twenty types of consciousness [immoral 12+*Kāmāvacara Ñāṇa-Vippayutta*, *Kusala* 4+*Kiriyā* 4] have for their objects all others excepting the *Lokuttara*.

(6) 'Five types of consciousness [*Kāmāvacara Ñāṇa-Sampayutta Kusala* 4+*Kusalābhiññā* 1] arise on all objects, with the exception of the *Arahatta Magga* and *Phala*.

(7) 'Six types of consciousness [*Kāmāvacara Ñāṇa-Sampayutta Kiriyā* 4+*Kiriyā Abhiññā* 1+*Voṭṭhapana* 1] arise on all kinds of objects'. (XXIII)

§6. *In relation to 'Vatthu' or organs*

'The organs are six in number, viz., (1) eye, (2) ear, (3) nose, (4) tongue, (5) skin and (6) heart.

'All the six organs are found in the *Kāma*-world. Nose, tongue and skin, these three organs, do not exist in the *Rūpa*-world. In the *Arūpa*-world, there are no organs at all.' (XXIV)

(I)

'The five types of sensation (*Viññāṇa*) arise depending only on their respective organs'. (XXV a)

XXIII. Pañca-vīsa parittamhi, cha cittāni mahaggate,
Ekavīsati vohāre aṭṭha nibbāna-gocare.
Vīsānuttaramuttamhi, aggamagga-phalujjhite
Pañca, sabbattha chacceti sattadhā tattha saṅgaho.

XXIV. Vatthu-saṅgahe, vatthūni nāma, cakkhu-sotaghāna-jivhā-kāya-hadayavatthu cāti chabbidhāni bhavanti.

Tāni kāma-loke sabbāni pi labbhanti. Rūpa-loke pana ghānā-dittayaṃ natthi. Arūpa-loke pana sabbāni pi na sanvijjanti.

XXV (a). Tattha pañca-viññāṇa-dhātuyo yathākkamaṃ ekantena pañca pasāda-vatthūni nissāyeva pavattanti.

(II)

'*Mano-Dhātu* (simple cognition) i.e., the two *Sampaṭicchana* and the *Pañca-Dvārāvajjana* consciousness, arise depending on the heart-organ.' (XXV b)

(III)

'The types of *Mano-Viññāṇa* (reflective cognition) consciousness, such as—

Santīraṇa [3], *Mahā Vipāka* [8], *Paṭigha* [2], *Sotāpatti Magga* [1], *Hasituppāda* [1], and *Rūpāvacara* [15] arise depending on the heart.' (XXV c)

(IV)

'The remaining types of immoral, moral, inoperative and Supra-mundane consciousness arise depending on the heart organ and also independent of it'. (XXV d)

(V)

'The types of *Arūpa-Vipāka* consciousness arise independent of the heart.' (XXV e)

RECAPITULATION

(*i*) In *Kāma-Loka* the seven kinds of cognition* arise depending on the six organs.

(*ii*) 'In *Rūpa-Loka* the four kinds of cognition [*Cakkhu-*

(b). Pañca-dvārāvajjana-sampaṭicchanasaṅkhātā pana mano-dhātū ca hadayaṃ nissitā yeva pavattanti.

(c). Avasesā pana mano-viññaṇa-dhātu-saṅkhātā ca santīraṇa-mahāvipāka-paṭighadvaya-paṭhmamagga-hasana-rūpāvacara-vasena hadayaṃ nissāyeva pavattanti.

(d). Avasesā kusalākusala-krīyānuttara-vasena pana nissāya vā anissāya vā.

(e). Āruppa-vipāka-vasena hadayaṃ anissāyevā ti.

*The seven kinds of cognition are:—

(a) Mano-Dhātu, (b) Mano-Viññāṇa-Dhatu and (c) the five Viññāṇa (eye-consciousness and others).

Viññāṇa-Dhātu+*Sota-Viññāṇa Dhātu*+*Mano-Dhātu*+*Mano-Viññāṇa-Dhātu*] arise depending on three organs, viz., eye, ear and heart.

(*iii*) 'In *Arūpa-Loka*, cognition exists by itself independent of the six organs.

(*iv*) 'The following forty-three types of consciousness arise depending on the six organs :—

Kāma-Vipāka	23
Pañca-Dvārāvajjana	1
Hasituppāda	1
Paṭigha	2
Rūpāvacara..	15
Sotāpatti-Magga	1
	43

(*v*) 'The following forty-two types of consciousness arise depending on the six organs, and also exist independent of them :—

Akusala, [except the two types of *Paṭigha*] ..	10
Manodvārāvajjana	1
Kāma, *Kusala*+*Kiriyā*	16
Arūpa, *Kusala*+*Kiriyā*	8
Lokuttara, except *Sotāpatti-Magga*	7
	42

(*vi*) 'The four types of *Arūpa-Vipāka* consciousness do not depend upon the organs.' (XXVI)

XXVI. Cha-vatthuṃ nissitā kāme satta, rūpe catubbidhā
Tivatthuṃ nissitārūpe dhātvekānissitā matā.
Tecattālīsa nissāya dvecattālīsa jāyare.
Nissāya ca anissāya pākāruppā anissitā.

(*a*)

Manodhātu

Pañca-Dvārāvajjana and *Sampaṭicchana* are the types of simple cognition in which the object is taken just as it presents itself, without referring it to previous experiences. They are called *Mano-Dhātu*.

(*b*)

Mano-Viññāṇa-Dhātu

In *Santīraṇa* and the higher types of consciousness, the object is interpreted in the light of the previous knowledge accumulated by the subject. If the object is very dear, the consciousness is accompanied by an amount of *Somanassa* even at the stage of *Santīraṇa*. *Voṭṭhapana* consciousness gives the object a definite location in the field of knowledge. All the types of *Javana* consciousness are the activities of the subject directed towards the object. Finally, the *Tadālambana* holds the experiences in the sub-conscious and registers them in it. These types of consciousness are called *Mano-Viññāṇa-Dhātu* or the reflective cognition.

(*c*)

Dvi-Pañcaviññāṇa

In the five types of sensory-consciousness the objects appear merely as stimuli, giving sensations, either of the eye, ear, nose, tongue or touch. They are neither *Mano-Dhātu* nor *Manoviññāṇa-Dhātu*. They are called *Dvipañca-Viññāṇa* or the five-fold sense-cognition.

These types of consciousness cannot arise in the *Arūpa-Loka* where there are no organs at all. A being of the

Arūpa-Loka will not have the types of *Vipāka*-consciousness of the *Kāma-Loka*, as, their objects essentially belong to this very *Loka*.

He has no organs at all, and so he cannot get an antipathy against any object. Therefore, the two types of *Paṭigha*-consciousness, rooted in *Dosa*, will not arise in him.

He cannot obtain the *Sotāpatti-Magga*-consciousness for which it is necessary to realise the *Dukkha* (miserable) nature of all existence, the first Noble Truth. The organs being absent in him, he does not receive impressions from the external world, and, therefore, cannot realise it.

CHAPTER IV

CITTA-VĪTHI

[*Course of Cognition*]

SECTION I

PAÑCADVĀRA-VĪTHI

(*Course of cognition through the five doors of senses*)

§1. *Introductory*

'Having thus examined the different states of consciousness in due order, herein we are going to discuss in brief, as far as possible, the process of mind, both in **Paṭisandhi* and **Pavatti*, according to the different life-planes and persons.' (I)

**Paṭisandhi*-consciousness is the activity of *Bhavaṅga* beginning a new life. Its nature is determined by the *Karmic* result of previous birth, having its object either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta*.

Pavatti-consciousness is the process of cognition that takes place in our life when an impression is received, either objective or ideational.

§2. *Six classes of six kinds*

'To understand the course of cognition, we must know the six classes of six kinds, namely :—

I. Cittuppādānamiccevaṃ katvā saṅgahamuttaraṃ,
Bhūmi-puggala-bhedena pubbāpara-niyāmitaṃ.
Pavatti-saṅgahaṃ nāma paṭisandhi-pavattiyaṃ.
Pavakkhāmi samāsena yathāsambhavato kathaṃ.

(1) 'Six organs.
(2) 'Six doors.
(3) 'Six objects.
(4) 'Six kinds of cognition.
(5) 'Six courses of cognition.
(6) 'Six kinds of presentation of the objects.' (II)

'The types of consciousness functioning as *Paṭisandhi*, *Bhavaṅga* and *Cuti** have, for their objects, at the time of death, either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta*.' (III)

'Organs, doors and objects have been already discussed in the previous chapter'. (IV)

'The six kinds of cognition are :—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, touch-consciousness, and reflective consciousness.' (V)

'According to the doors through which the courses of cognition take place, they are called :—

(1) the course of eye-door cognition,
(2) the course of ear-door cognition,
(3) the course of nose-door cognition,
(4) the course of tongue-door cognition,

II. Cha vatthūni, cha dvārāni, cha ārammaṇāni, cha viññāṇāni, cha vīthiyo, chadhā visayappavatti ceti vīthi-saṅgahe cha chakkāni veditabbāni.

*The types of consciousness functioning as Paṭisandhi, Bhavaṅga and Cuti are not thought-moments in the course of cognition. They are, therefore, called Vīthi-Mutta or those that do not come in the course of cognition.

III. Vīthi-muttānaṃ pana kamma-kammanimitta-gatinimittavasena tividhā hoti visayappavatti.

IV. Tattha vatthu-dvārārammaṇāni pubbe vuttanayāneva.

V. Cakkhu-viññāṇaṃ, sota-viññāṇaṃ, ghāṇa-viññāṇaṃ, jivhā-viññāṇaṃ, kāya-viññāṇaṃ, mano-Viññāṇaṃ ceti cha viññāṇāni.

(5) the course of touch-door cognition, and
(6) the course of mind-door cognition.

'Or, according to the kinds of consciousness, they are called :—

(1) the course of eye-consciousness-cognition,
(2) the course of ear-consciousness-cognition,
(3) the course of nose-consciousness-cognition,
(4) the course of tongue-consciousness-cognition,
(5) the course of touch-consciousness-cognition, and
(6) the course of reflective-consciousness cognition'.

(VI)

§3. *Citta-kkhaṇa* (*thought-moment*) *and Citta-Vīthi* (*course of cognition*)

The passive state of mind, when it is having its own smooth course, is called *Bhavaṅga.* All thoughts rise up on its surface and sink down in it. Ordinarily, it is not possible for us to hold a thought up and check it from sinking.

A thought may be compared to a wave in the sea. The wave rises up from the surface of the sea, is seen above for a while and then sinks down, giving rise to another, and that also to another. Just like that, a thought rises up on the surface of the *Bhavaṅga*, is felt above, and then sinks down, giving rise to another, and

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VI. Cha vīthiyo pana cakkhu - dvāra-vīthi, sota-dvāra-vīthi, ghāṇa-dvāra-vīthi, jivhā-dvāra-vīthi, kāya-dvāra-vīthi, mano-dvāra-vīthi, ceti dvāravasena vā. Cakkhu-viññāṇa-vīthi, sota-viññāṇa-vīthi, ghāna-viññāṇa-vīthi jihvā-viññāṇa-vīthi, kāya-viññāṇa-vīthi, manoviññāṇa-vīthi, ceti viññāṇa-vasena vā dvārappavattā cittappavattiyo yojetabbā.

that to another. Thus, a thought has three stages, namely, (1) *Uppāda* or rising up, (2) *Thiti* or remaining up on the surface, and (3) *Bhaṅga* or sinking down. The life of a thought, from rising up to sinking down, is called a *Citta-kkhaṇa* or a 'thought-moment.'

When an impression is received through any of the five senses,

(1) it causes a vibration in the smooth flow of the *Bhavaṅga* for one thought-moment, which is called *Bhavaṅga-Calana.*

(2) Then, the flow gets arrested for one moment, which is called *Bhavaṅgupaccheda* or the cessation of *Bhavaṅga.*

Then, upon the same impression, there occur the following thought-moments, one by one in quick succession, rising up and sinking down :—

(3) *Pañcā-Dvārāvajjana.*

(4) *Cakkhu-Viññāṇa*, or any of the other four.

(5) *Sampaṭicchana.*

(6) *Santīraṇa.*

(7) *Voṭṭhapana.*

(8-14) *Javana.* It, being a much stronger thought than the others, is repeated seven times.

(15-16) *Tadālambana.* It is holding the experience and registering it in the sub-conscious, which is repeated twice.

Thus, from *Bhavanga-Calana* to the sinking down of the second *Tadālambana*, there are altogether sixteen thought-moments, which complete a course of cognition

of the five doors of senses, called the *Pañcā-Dvāra-Vīthi.*

When we see, hear, smell, taste or touch a thing, we get thousands of *Vīthi* on it. We cognise the thing again and again, and, each time, register its experience in the sub-conscious.

While reading a book, we cognise each letter one by one, and go on registering their experience as they pass before us. Thus, we get the meaning of the word. Similarly, cognising each word, one by one, and registering its experience, we get the meaning of the sentence.

§4. *Relative parallelism between mind and matter*

The things of the world appear to be stationary, but, in reality, they are in a state of continuous flux. They can be compared to the light of the lamp which seems to be steady but is actually renewing itself every moment. This is the 'Law of Anicca' in Buddhist philosophy.

But if the objects are so very fleeting, how can a course of cognition (*Citta-Vīthi*) be possible on it, which requires as many as sixteen thought-moments to complete itself? The *Abhidhamma* explains it by maintaining that the speed of the flow of the object is sixteen times less than that of consciousness.

The object takes one thought-moment to come into existence, and is then received by the mind at the second. Thus, the life-duration of an unit of the objective existence is altogether for seventeen thought-moments. At the end of the seventeenth thought-moment, the course of

cognition (*Citta-Vīthi*) is complete, and a life-moment of the object has also expired.

§5. *Strength of the impression*

(1) If the impression of the object is very distinct, it is received only one moment after it has taken its rise. Then the course of cognition (*Citta-Vīthi*) follows on it, and completes itself in sixteen thought-moments, at the end of which, the life-moment of the object is also over. Such an object is called *Ati-Mahanta* or very distinct.

(2) If the impression of the object is not so strong as above, it is received a bit late after it has taken its rise, so it dies out in the middle before the course of cognition is complete. It survives only as far as the consciousness has reached its *Javana*-stage. Therefore, the thought moments of *Tadālambana* do not arise on it. Such an object is called *Mahanta* or 'distinct'.

(3) If the impression of the object is still weaker, it is received still late after it has taken its rise, so it dies out even before the *Javana* stage is reached. In this case, the *Voṭṭhapana* thought-moment is repeated twice or thrice, and then it sinks down to *Bhavaṅga*. Such an object is called *Paritta* or 'slight'.

(4) If the impression of the object is very weak, it is received too late after it has taken its rise, so it dies out only after creating a vibration in the *Bhavaṅga*, before any thought-moment can take its rise on it. Such an object is called *Ati-Paritta* or 'very slight'.

(5) If the ideational impression of the mind-door is

quite clear and vivid, a full course of cognition (*Citta-Vīthi*) takes place on it, registering the experience by the two thought-moments of *Tadālambana.* Such an ideational impression is called *Vibhūta* or 'clear'.

(6) If the ideational impression is faint and obscure, the course of cognition can proceed only up to the *Javana* stage, after which, it sinks down in the *Bhavaṅga.* There are no *Tadālambana* thought-moments in this case. Such an ideational impression is called *Avibhūta* or 'obscure'.

'The six kinds of presentation of the objects are :—

(A) At the five doors of senses

(1) '*Ati Mahanta* or very distinct.
(2) '*Mahanta* or distinct.
(3) '*Paritta* or slight.
(4) '*Ati Paritta* or very slight.

(B) At the mind-door

(5) '*Vibhūta* or clear.
(6) '*Avibhūta* or obscure.' (VII)

§6. *Ati-Mahanta Ālambana or 'very distinct object'.*

(C) 'A thought-moment consists of three moments, viz., (1) rising up, (2) remaining and (3) sinking down. Seventeen of such thought-moments constitute the duration of a unit of material existence. The five objects of senses are received at the five doors, late by either one

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VII. Ati-mahantaṃ, mahantaṃ, parittaṃ, atiparittaṃ, ceti pañcadvāre. Mano-dvāre vibhūtamavibhūtaṃ ceti chadhā visayappavatti veditabbā.

thought-moment or many, after they have come into existence.' (VIII a)

'Therefore, if the eye has caught sight of a visible form, a moment late after it has come into existence, then the *Bhavaṅga* is vibrated two times and its flow gets arrested. Then, turning towards the same object, there arises the *Pañcadvārāvajjana*-consciousness and sinks down into *Bhavaṅga*. Then, viewing the same form, there arise the 'eye-consciousness'; receiving it as an object, there arises the 'recipient consciousness;' investigating it in the light of its previous experience, there arises 'investigating consciousness'; and determining it as a particular thing, there arises 'determining consciousness' one after another in quick succession.' (VIII b)

'Then, the thought-moment of active consciousness (*Javana*) is repeated seven times, which may be, as the case is, one of the twenty-nine types of *Kāmāvacara Javana Citta* (immoral 12+good 16+*Hasituppāda* 1=29). Following the *Javana*, there arise two thought-moments of the registering consciousness (*Tadālambana*), and then it sinks

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VIII (a). Katham? Uppādaṭṭhitibhaṅga-vasena khaṇattayaṃ eka-citta-kkhaṇaṃ nāma. Tāni pana sattarasacittakkhaṇāni rūpadhammānamāyu. Eka-cittakkhaṇātītāni vā bahucittakkhaṇātītāni vā ṭhitippattāneva pañcārammṇāni pañcadvāre āpāthamāgacchanti.

(b). Tasmā, yadi ekacittakkhaṇātītakaṃ rūpārammaṇaṃ cakkhussa āpāthamāgacchati, tato paraṃ dvikkhattuṃ bhavaṅge calite bhavaṅgasotaṃ vocchinditvā tameva rūpārammaṇaṃ āvajjantaṃ pañcadvārāvajjanacittaṃ uppajjitvā nirujjhati. Tato tassānantaraṃ tameva rūpaṃ passantaṃ cakkhu-viññāṇaṃ, Sampaṭicchantaṃ sampaṭicchanacittaṃ, Santīrayamānaṃ santīraṇacittaṃ, Vavatthapentaṃ voṭṭhapanacittaṃ ceti yathākkamaṃ uppajjitvā nirujjhanti.

down into *Bhavaṅga.*' (VIII c)

'Thus, the object survives for the full course of cognition (*Citta-Vīthi*) consisting of seventeen thought-moments, as under :—

'*Vīthi-Citta**	14
'Vibration of the *Bhavaṅga*	2
'One thought-moment that the object takes to be received	1
	17

'At the end of that, the phase of the object has also passed away. Such an object is called 'very distinct'. (IX a)

§7. *Mahanta Ālambana or 'distinct object'.*

'An object is called *Mahanta* or 'distinct,' if its impression is received a bit late after it has come into existence, and is, therefore, unable to survive till the *Tadālambana* stage is reached. It sinks down into the *Bhavaṅga*, only at the end of *Javana* consciousness, and the *Tadālambana*-consciousness does not at all get an opportunity to arise.' (IX b)

(c). Tato paraṃ ekūnatiṃsa-kāmāvacarajavanesu yaṃ kiñci laddhappaccayaṃ yebhuyyena sattakkhattuṃ javati. Javanānubandhāni ca dve tadārammaṇapākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṅgapāto.

*Vīthi-Citta=Pañcadvārāvajjana 1+Cakkhuviññāṇa 1+Sampaṭicchana 1+Santīraṇa 1+Voṭṭhapana 1+Javana 7+Tadālambana 2=14.

IX (a). Ettāvatā cuddasa vīthicittuppādā, dve bhavaṅgacalanāni, pubbevātītakamekacittakkhaṇanti katvā sattarasacittakkhaṇāni paripūrenti. tato paraṃ nirujjhati. Ārammaṇametaṃ atimahantaṃ nāma gocaraṃ.

(b). Yāva tadārammaṇuppādā pana appahontātītakamāpāthamāgataṃ ārammaṇaṃ mahantaṃ nāma. Tattha javanāvasāne bhavaṅgapāto va hoti, natthi tadārammaṇuppādo.

§8. *Parittālambana* or *'slight object.'*

'An object is called *Paritta* or 'slight,' if its impression is received still late after it has come into existence, and is, therefore, unable to survive till the *Javana* stage is reached. *Javana*-consciousness does not arise in this case; but it sinks down into *Bhavaṅga*, only after the *Voṭṭhapana*-thought-moment, repeating itself two or three times.'. (IX c)

§9. *Ati-Paritta Ālambana* or *'very slight object.'*

'An object is called *Ati-Paritta* or 'very slight', if its impression is received very late after it has come into existence and is, therefore, unable to survive even up to the *Voṭṭhapana* stage, but dies out only after producing a vibration in the *Bhavaṅga*. In this case, no thought-moment can arise.' (IX d)

§10. *Kinds of presentation of the objects at the five doors of senses*

The following are the four kinds of presentation of the objects at the five doors of senses :—

(1) '*Tadālambana-Vāra*, that which survives as long as the *Tadālambana*-consciousness.

(2) *Javana-Vāra*, that which survives as long as the *Javana*-consciousness.

(c). Yāva javanuppādā pi appahontātītakamāpāthamāgataṃ ārammaṇaṃ parittaṃ nāma. Tattha javanampi anuppajjitvā dvittikkhattuṃ voṭṭhapanameva pavattati, tato paraṃ bhavaṅgapāto va hoti.

(d). Yāva voṭṭhapanuppādā ca pana appahontātitakamāpāthamāgataṃ nirodhāsannamārammaṇaṁ atiparittaṃ nāma. Tattha bhavaṅga-calanameva hoti, natthi vīthicittuppādo.

(3) *Votthapana-Vāra*, that which survives as long as the *Votthapana*-consciousness.

(4) *Mogha-Vara*, that which causes but a vibration in the *Bhavaṅga*.' (IX e)

§11. *Summing up*

'At the five doors of senses, there arise :—

(I) 'Only seven stages of thought-moments in the course of cognition [viz., (1) *Pañca-Dvārāvajjana*, (2) either of the *Pañca-Viññāṇa*, (3) *Sampaticchana*, (4) *Santīraṇa*, (5) *Votthapana*, (6) *Javana* and (7) *Tadālambana*];

(II) 'fourteen thought-moments [viz., *Pañcadvārāvajjana* 1+either of the *Pañca-Viññāṇa* 1+*Sampaticchana* 1+*Santīraṇa* 1+*Votthapana* 1+*Javana* 7+*Tadālambana* 2=14];

(III) 'fifty-four types of consciousness in all [the 54 types of *Kāmāvacara* consciousness]' (X)

SECTION II

Mano-Dvāra-Vīthi-Citta

(*Cognition through the mnid-door*)

The objects of the mind-door-cognition are ideational. They are either of the *Kāmaloka*, as in memory, reflection or introspection; or of the *Mahaggata*, as the after-image of a *Kammaṭṭhāna*; or the concepts of the formless; or of the *Lokuttara*, being *Nibbāna*.

The ideational object of the *Kāmaloka* is either clear

(e). Iccevaṃ cakkhu-dvāre tathā sotadvārādisu ceti sabbathāpi pañcadvāre tadārammaṇa-javana-voṭṭhapana-moghavārasaṅkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammaṇabhūtā visayappavatti-catuddhā veditabbā.

X. Vīthicittāni satteva cittuppādā catuddasa,
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.

or obscure. In the case of a clear-object, the cognition completes its full course, proceeding as far as the two thought-moments of *Tadālambana.* But if the object is obscure, it goes only up to the *Javana*-stage, and then sinks down into *Bhavaṅga.*

When the Yogāvacara meditates on an ideational object of the *Mahaggata* or of the *Lokuttara*, he gets series of *Vīthi* on it, falling back into the *Bhavaṅga* again and again. After due practice, he is able to maintain the *Javana*-consciousness as long as he desires, and to keep it from sinking down. This is a *Jhāna*-state of consciousness called the *Appanā-Javana* or the active-consciousness of the ecstasy.

The last *Kāmāvacara Citta-Vīthi*, in which the Yogāvacara holds himself up in the *Javana*, is called *Appanā-Javana-Vāra* or the course of cognition that reaches upto the *Appanā-Javana.*

This *Citta-Vīthi* is very important. It is in the *Javana* stage of this *Citta-Vīthi* that the *Kāmāvacara*-plane ends and the *Mahaggata* or the *Lokuttara* begins as the case is. This [*Kāmāvacara*] *Javana* must be one of the eight types of *Ñāṇasampayutta* consciousness, viz., four *Kusala*, and four *Kiriyā*. It cannot be either immoral or *Ñāṇavippayutta.* The first three or four thought-moments of this *Javana* consciousness are *Kāmā-Vacara.* The *Mahaggata* or the *Lokuttara Javana* begins from the fourth or the fifth. The above three or four *Kāmāvacara Javana* thought-moments are very strong, as the consciousness is just going to enter the *Jhāna* state. They are, therefore,

called by the names of (1) *Parikamma* (=preparation), (2) *Upacāra* (=proximation), (3) *Anuloma* (=bending towards the higher plane) and *Gotrabhu* (=one, leaving the former plane and entering the higher).

At the end of *Appanā Javana*, there is no *Tadālambana*-consciousness, as, in this case, the object is not one of the *Kāma-Loka*.

§12. *Kāmāvacara Mano-Dvāra Citta-Vīthi or 'the course of cognition through the mind-door on an object of the Kāmaloka'*

'If a 'clear' ideational object is received through the mind-door then the *Bhavaṅga* gets vibrated [for two thought-moments]; then, there arises a thought-moment of *Mano-Dvārāvajjana*; then, there arise [seven thought-moments of] *Javana*; then, there arise [two thought-moments of] *Tadālambana*; and then, it sinks down into the *Bhavaṅga*.

'If the ideational object is 'obscure', the consciousness sinks down into *Bhavaṅga*, only after the *Javana* consciousness. The *Tadālambana* consciousness does not even arise in this case.' (XI)

RECAPITULATION

'In the course of cognition arising through the mind-door, there are three kinds of thought-moments [viz.,

XI. Mano-dvāre pana yadi vibhūtamālambanaṃ āpāthamāgacchati, tatoparaṃ bhavaṅgacalana-manodvārāvajjana-javanāvasāne tadālambana-pākāni pavattanti, tato paraṃ bhavaṅga-pāto.

Avibhūte ālambane javanāvasāne bhavaṅgapātova hoti, natthi tadālambanuppādo.

Mano-Dvārāvajjana, *Javana* and *Tadālambana*], and ten thought-moments in all [viz., *Mano-Dvārāvajjana* 1+ *Javana* 7+*Tadālambana* 2].

'There are altogether forty-one types of [*Kāmāvacara*] consciousness that may arise in the course of this cognition'. (XII)

The following thirteen types of *Kāmāvacara* consciousness cannot arise in this course of cognition :—

eye-consciousness+ear-consciousness+ nose-consciousness+tongue-consciousness+ touch-consciousness	10
Pañcadvārāvajjana	1
Sampaṭicchana	2
	13

Therefore, only 54—13=41 types of consciousness may arise in this case.

It should be noted that *Santīraṇa* 3 and *Mahāvipāka* 8, these eleven types, come in the *Mano-dvāra-Vīthi* as *Tadālambana* only.

§13. *Appanā-javana-vāra Citta-vīthi* (*The course of cognition that reaches to Jhāna*)

'The question of the ideational object being 'clear' or 'obscure' does not arise in the course of cognition reaching up to the active consciousness of ecstasy (*Jhāna*), either *Mahaggata* or *Lokuttara*. *Tadārammaṇa*-consciousness

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XII. Vīthi-cittāni tīṇeva cittuppādā daseritā
Vitthārena panetthekacattālīsa vibhāvaye.

also does not arise in this case. At the *Javana*-stage three or four thought-moments, named *Parikamma*, *Upacāra*, *Anuloma* and *Gotrabhu*, belonging to one of the eight types of the *Kāmāvacara Ñāṇasampayutta* consciousness, arise one after another. The fourth or the fifth thought-moment is one of the *Jhānic* state belonging to any of the twenty-six types of the *Mahaggata* and *Lokuttara Javana*-consciousness [*Mahaggata* 18+*Lokuttara* 8=26], as the case might be. At the end of the *Jhāna*, the consciousness again falls back into *Bhavaṅga*.' (XIII)

'The *Appanā* (=*Jhāna*) consciousness is accompanied by *Somanassa*,* if the preceding four *Kāma-javana* thought-moments are accompanied by it; and it is accompanied

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XIII. Appanājavanavāre pana vibhūtāvibhūtabhedo natthi. Tathā tadārammaṇuppādo ca. Tattha hi ñāṇasampayuttakāmāvacara-javanānamaṭṭhannaṃ aññatarasmiṃ parikammopacārānulomagotra-bhunāmena catukkhattuṃ tikkhattumeva vā yathākkamaṃ uppajjitvā niruddhānantarameva yathārahaṃ catutthaṃ pañcamaṃ vā chabbīsati mahaggata-lokuttara-javanesu yathābhinīhāravasena yaṁ kiñci javanaṃ appanāvīthimotarati, tato paraṃ appanā-javanāvasāne bhavaṅgapāto va hoti.

*(a) The types of Kusala Appanā-consciousness accompanied by Somanassa are the following:—

Rūpa [the first four stages of Jhāna accompanied by Sukha	4
Magga [Magga 4×Jhāna 4]	16
Phala [the first three Phala×Jhāna 4]	12
	32

(b) The types of Kiriyā Appanā-consciousness accompanied by Somanassa are the following:—

Rūpa [the first four stages of Jhāna]	4
Lokuttara [Arahatta-Phala 1×Jhāna 4]	4
	8

by *Upekkhā** if they are also accompanied by the same.

'If the preceding four *Javana* thought-moments are *Kusala* [i.e., of a non-Arhat] then the *Appanā-Javana* is also *Kusala*, and if they are *Kiriyā* [i.e., of an Arhat] then it is also *Kiriyā*.

'*Sotāpanna*, *Sakadāgāmi* and *Anāgāmi* can obtain the *Phala*-consciousness up to the stage they have already realised. The Arhat alone can obtain the *Arahatta-Phala* consciousness.' (XIV)

RECAPITULATION

'The *Puthujjanas* (=worldlings) and the *Sekkhas* (=*Sotāpanna*, *Sakadāgāmī* and *Anāgāmī*) obtain 32 types of *Somanassa-Sahagata* and 12 types of *Upekkhā-Sahaggata Appanā*-consciousness, immediately after a type of the *Kāmāvacara Ñāṇasampayutta Kusala-Javana*. [See p. 337]

'The Arhat obtains 8 types of *Somanassa-Sahagata* and

*(a) The types of Kusala Appanā-consciousness accompanied by Upekkhā are the following:—

Rūpa, the fifth stage of Jhāna	1
Arūpa	4
Lokuttara [except Arahatta-Phala]	7
	12

(b) The types of Kiriyā Appanā-consciousness accompanied by Upekkhā are the following:—

Rūpa, the fifth stage of Jhāna	1
Arūpa	4
Lokuttara, Arahatta-Phala	1
	6

XIV. Tattha somanassasahagatajavanānantaram appanā pi somanasssasahagatā va pāṭikaṅkhitabbā. Upekkhāsahagatajavanānam taram upekkhāsahagatā va. Tatthāpi kusala-javanāntaram kusalajavanam ceva heṭṭhimam ca phalattayamappeti. Kriyājavanānantaram kriyājavanam arahattaphalan cā ti.

six types of *Upekkhā-Sahagata Appanā*-consciousness, immediately after a type of the *Kāmāvacara Ñāṇasampayutta Kiriyā Javana*'. (XV)

SECTION III

(A)

§14. *Tadālambana*

(*The types of registering consciousness*)

A present experience in the world of desires is registered by the consciousness in the light of our disposition towards the object, which is a resultant of the previous Karmas. Therefore, the types of consciousness that perform the function of *Tadālambana* (registering) are the eleven *Vipāka*-consciousness, viz., the three *Santīraṇa* and the eight *Mahā-Vipāka*.

If the *Santīraṇa* is accompanied by an amount of delight, in the case of a very dear object, the *Tadālambana* consciousness is also accompanied by the same. The types of *Tadālambana* consciousness, being very weak, can not be accompanied by antipathy.

Tadālambana consciousness is the outcome of one's previous experiences. A man may meditate on a seemingly beautiful object to be full of evils, but the *Tadālambana* is sure to get an amount of delight over it. Similarly, a man may practise friendliness on the serpent, but in the *Tadālambana* he will have only *Upekkhā*, and no delight.

XV. Dvattiṃsasukhapuññamhā dvādasopekkhakā paraṃ
Sukhitakriyato aṭṭha cha sambhonti upekkhakā.
Putthujjanāna sekkhānam kāmapuñña-tihetuto,
Tihetukāmakriyato vītarāgānamappanā.

The Arhat alone can exercise a control over the *Tadālambana*, which, in his case, is of the same nature as that of his *Javana*.

'Under all circumstances, if an object be undesirable, it is the resultant of previous immoral Karmas taking effect in *Pañca-Viññāṇa*, *Sampaṭicchana*, *Santīraṇa* and *Tadālambana*. If an object is desirable, it is the resultant of previous moral Karmas. And, if it be extremely desirable, both the *Santīraṇa* and the *Tadālambana* are accompanied by delight'. (XVI a)

'If the *Javana* of the Arhat is accompanied by delight his *Tadālambana* will also be accompanied by it; and if it is accompanied by *Upekkhā* his *Tadālambana* will also be accompanied by the same.' (XVI b)

'At the end of a *Javana* accompanied by *Domanassa*, both the *Tadālambana* and the *Bhavaṅga* moments are accompanied by *Upekkhā*. Hence, when an individual of a joyful disposition gets no *Tadālambana* at the end of a *Javana* accompanied by *Domanassa*, then there arises an *Upekkhā-Santīraṇa* consciousness on any object of the *Kāmaloka* that he was familiar with in the past. Teachers say that it sinks down into *Bhavaṅga* just after that. (XVIIa)

XVI (a). Sabbathā pi panettha aniṭṭhe ārammaṇe akusalavipākāneva pañcaviññāṇa-sampaticchana-santīraṇa-tadārammaṇāni. Iṭṭhe kusala-vipākāni. Atiiṭṭhe pana somanassasahagatāneva santīraṇa-tadārammaṇāni.

(b). Tatthāpi somanassasahagatakriyājavanāvasāne somanassa-sahagatāneva tadārammaṇāni bhavanti. Upekkhāsahagatakriyājavanā-vasāne ca upekkhāsahagatāni honti.

XVII (a). Domanassasahagatajavanāvasāne pana tadārammaṇāni ceva bhavaṅgāni ca upekkhāsahagatāni eva bhavanti. Tasmā-yadi somanassapaṭisandhikassa domanassa-sahagatajavanāvasāne tadā

'*Tadālambana* is possible only (1) at the end of a *Kāmāvacara Javana*, only (2) with the beings of the *Kāmaloka*, and only (3) on an object belonging to the same *loka*'. (XVII b)

'If the *Javana*, the being, and the object, all of them belong to the *Kāmaloka*, then alone *Tadālambana* is possible on an object which is 'clear' or very 'distinct'. (XVIII)

(B)

§15. *Javana*

(The consciousness of activity)

'In a course of cognition of the *Kāmaloka*, the *Javana*-thought-moment is repeated seven or six times. In the case of a fainting consciousness, at the time of death or swoon, it is repeated only five times. They say, when the Buddha performed the 'twin miracle' and the like, the quick process of his re-viewing mind was such as to require only four or five moments of *Javana*. When the Yogāvacara obtains *Appanā* for the first time, either of the *Mahaggata* or of the 'super-intellection', the *Javana* thought-moment takes place only once, after which it sinks down into *Bhavaṅga*'. (XIX a)

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rammaṇsambhavo nathi, tadā yaṃ kiñci paricitapubbaṃ parittāram-maṇamārabbha upekkhāsahagatasantīraṇaṃ uppajjati. Tamanantaritvā bhavaṅgapāto va hotīti vadanti ācariyā.

(b) Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṃ kāmā-vacaradhammesveva ārammaṇabhūtesu tadārammaṇaṃ icchantīti.

XVIII. Kāme javanasattārammaṇānaṃ niyame sati
Vibhūtetimahante ca tadārammaṇamīritaṃ.

XIX (a). Javanesu ca parittajavanavīthiyaṃ kāmāvacarajavanāni sattakkhattuṃ chakkhattumeva vā javanti. Mandappavattiyaṃ pana maraṇakālādisu pañcavārameva. Bhagavato pana yamakapāṭihāriya-kālādisu lahukappavattiyaṃ cattāri pañca vā paccavekkhaṇacittāni

'The consciousness of the four *Magga* takes place only for one thought-moment, after which, the *Phala* thought-moment is repeated two or three times, and then it sinks down into *Bhavaṅga*. While entering the *Nirodha-Samāpatti*, the *Javana* thought-moment of the fourth *Arūpa* is repeated two times, then the Yogi enters into *Nirodha*-state. When he rises from it, he gets a thought-moment either of *Anāgāmi-Phala* or of *Arahatta-Phala*, and then falls back into *Bhavaṅga*'. (XIX b)

'On all occasions, in a state of *Jhāna*, the *Javana* consciousness flows on like the *Bhavaṅga*, for, there is no interruption of the *Citta-Vīthi* in this case. Hence, here the *Javana* continues for numerous thought-moments.' (XIX c)

'The *Javana*-thought-moment repeats itself for seven times in the *Kāmaloka*. It occurs only once in *Magga* and Super-intellection. On other occasions, i.e., in *Jhāna*, it continues for many' (XX).

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bhavantīti pi vadanti. Ādikammikassa pana paṭhamakappanāyaṃ mahaggatajavanāni abhiññājavanāni ca sabbathāpi ekavārameva javanti, tato paraṃ bhavaṅgapāto va.

XIX (b). Cattāro pana magguppādā ekacittakkhaṇikā. Tato paraṃ dve tīṇi phalacittāni yathārahaṃ uppajjanti. Tato paraṃ bhavaṅgapāto. Nirodhasamāpattikāle dvikkhattun catutthāruppajavanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhānakāle ca anāgāmiphalaṃ vā arahattaphalaṃ vā yathārahamekavāraṃ uppajjitvā niruddhe bhavaṅgapāto va hoti.

(c). Sabbathā pi samāpattivīthiyaṃ bhavaṅgasote viya vīthiniyamo natthīti katvā bahūni pi labbhantī ti.

XX. Sattakkhattuṃ parittāni maggābhiññā sakiṃ matā,
Avasesāni labbhanti javanāni bahūni pi.

(C)

§16. *Puggala-Bhedo*
(*Difference in beings*)

According to the difference in their mental gradation, the beings are classified into three groups, namely :—

I

a. *The beings of lower species.* Their consciousness is primarily instinctive, due to the fact that their actions were conditioned by *Lobha, Dosa* and *Moha* in their previous existence. Their consciousness is as weak as *Upekkhā-Sahagata Santīraṇa*, resultant of the previous *Akusala*. It is not possible for them to obtain *Jhāna.*

b. *The idiot, dumb or born-blind.* Their consciousness is as instinctive as that of the lower species, of a very feeble nature, due to the fact that their actions were conditioned by very weak *Kusala Hetus* in their previous existence. It is as weak as *Upekkhā-Sahagata Santīraṇa*, being the resultant of very weak *Kusala Ñāṇavippayutta Citta.*

They are called *Ahetuka*-beings, because their *Vipāka*-consciousness is devoid of any *Hetu.* They too are incapable of obtaining *Jhāna.*

II

The beings who have got self-sacrificingness (*Alobha*) and good-will (*Adosa*) but not a good intelligence (*Amoha*), due to the fact that their actions were conditioned by strong *Alobha* and *Adosa* in their previous existence, but not by *Amoha*, are called *Dvihetuka*-beings. They have no

Amoha in their *Vipāka Citta*. They also, therefore, cannot obtain *Jhāna*.

III

The beings whose mind is sufficiently strong and rational, due to the fact that their actions were conditioned by strong *Alobha*, *Adosa* and *Amoha* in their previous existence, are called *Ti-Hetuka*-beings, because their *Vipāka*-consciousness is accompanied by all the three good *Hetus*. They alone are worthy of *Jhāna* and even of the higher states of the Supramundane.

'The *Dvihetuka* and the *Ahetuka* beings cannot obtain either *Kiriyā* or *Appanā Javana*. Even the beings born as men will not have the types of *Ñāṇa-Sampayutta Vipāka* consciousness [as they had no *Ñaṇa-Sampayutta Kusala Citta* in their previous life].

'If born as beasts or in some other lower species, they will not have even the types of *Ñāṇa-Vippayutta Vipāka* consciousness [for, they are merely instinctive]'. (XXI)

The *Dvihetuka* and the *Ahetuka* beings cannot obtain *Jhāna* or become Arhat; so they cannot have either *Kiriyā* or *Appanā Javana*.

'Among the *Tihetuka* beings :—

(1) 'The Arhat does not get *Kusala* or *Akusala Javana*.

(2) 'The worldlings cannot have *Kiriyā-Javana*.

(3) The *Sekkhās* (=*Sotāpanna*, *Sakadāgāmī* and *Anā-*

XXI. Duhetukānamahetukānan ca panettha kriyājavanāni ceva appanājavanāni ca na labbhanti. Tathā ñāṇasampayuttavipākāni ca sugatiyaṃ. Duggatiyaṃ pana ñāṇavippayuttāni ca mahāvipākāni na labbhanti.

gāmī) cannot have the types of *Diṭṭhi-Gata-Sampayutta* or *Vicikicchā-Sahagata* consciousness [as, they have destroyed the two fetters of *Sakkāya-Diṭṭhi* and *Vicikicchā*].

(4) 'The *Anāgāmī* will not have the two types of enraged consciousness [as he has destroyed the fetter of *Paṭigha* or ill-will].

(5) 'The types of the Supramundane consciousness are obtained by those alone who have attained to this plane. (XXII)

'The Arhat may get only forty-four types of consciousness.

'The *Sekkhas* may get only fifty-six.

'The *Puthujjanas* (=worldlings) may get only fifty-four.' (XXIII)

(*a*) The Arhat does not get the following forty-five types of consciousness :—

Akusala	12
Kusala Kāmāvacara	8
Rūpa Kusala	5
Arūpa Kusala	4
Magga	4
Mahaggata-Vipaka	9
The first three *Phala*	3
	45

XXII. Tihetukesu ca khīṇāsavānaṃ kusalākusalajavanāni ca na labbhanti, tathā sekkha-puthujjanānaṃ kriyājavanāni. 'Diṭṭhigatasampayuttavicikicchājavanāni ca sekkhānaṃ. Anāgāmipuggalānaṃ pana paṭighajavanāni ca na labbhanti. Lokuttarajavanāni ca yathārahaṃ ariyānameva samuppajjantī ti.

XXIII. Asekkhānaṃ catucattāḷīsa sekkhānamuddise,
Chapaññāsāvasesānaṃ catupaññāsa sambhavā.

Except these, he may get 89—45=44 types of consciousness.

(*b*) The *Sekkahs* do not get the following 33 types of consciousness :—

Kiriyā Javana (*Hasituppāda* 1+*Kāmāvacara Sahetuka* 8+*Mahaggata* 9)	18
Diṭṭhi-Sahagata Akusala	4
Vicikicchā-Sahagata Akusala	1
Arahatta-Phala	1
Mahaggāta-Vipāka	9
	33

Except these, they may get 89—33=56 types of consciousness.

(*c*) The worldling do not get the following 35 types of consciousness :—

Kiriyā Javaṇa	18
Lokuttara	8
Mahaggata-Vipāka	9
	35

Except these, they may get 89—35=54 types of consciousness.

(D)

§ 17. *Bhūmi*

(*Life-planes*)

(1) 'In the *Kāmāvacara*-plane all the above types of consciousness may be obtained in the course of cognition.

(2) 'In the *Rūpāvacara*-plane the two types of enraged consciousness and all the types that perform the function

of *Tadālambana* are not obtained.

(3) 'In the *Arūpāvacara*-plane the first type of *Magga*, all the types of *Rūpa*, *Hasituppāda* and an *Arūpa* of a lower stage are not obtained.

(4) 'Those who are devoid of a certain sense cannot have the types of consciousness that arise through it.

(5) 'The unconscious beings do not have any kind of conscious state.' (XXIV)

CONCLUSION

'In the *Kāmāvacara*-plane eighty types of consciousness may arise in the course of cognition.

'In the *Rūpāvacara*-plane sixty-four, and in the *Arūpāvacara* forty-two types of consciousness may be obtained.' (XXV)

(1) Except the nine types of *Mahaggata-Vipāka*, all the remaining eighty types may be obtained in the course of cognition.

(2) Except the (*Paṭigha* 2+*Mahāvipāka Tadālambana* 8+nose-tongue-and-touch-consciousness 6=) 16 types, all the remaining 80—16=64 types of consciousness are obtained in the *Rūpa-Loka*.

(3) The following forty-two types of consciousness are obtained in the *Arūpāvacara*-plane :—

Akuṣala (except the two types of

XXIV. Kāmāvacarabhūmiyaṃ panetāni sabbāni vīthicittāni yathārahamupalabbhanti, rūpāvacarabhūmiyaṃ paṭighajavana-tadārammaṇavajjitāni. Arūpāvacarabhūmiyaṃ paṭhamamagga-rūpāvacara-hasana-heṭṭhimāruppavajjitāni ca labbhanti. Sabbatthāpi ca taṃ-taṃ-pasādarahitānaṃ taṃ-taṃ-dvārikavīthicittāni na labbhanteva. Asaññasattānaṃ pana sabbathā pi cittappavatti natthevā ti.

XXV. Asīti vīthicittāni kāme rūpe yathārahaṃ,
Catusaṭṭhi tathā rūpe dvecattāḷīsa labbhare.

Paṭigha)	10
Manodvārāvajjana	1
Kusala Kāmāvacara	16
Arūpāvacara	8
Lokuttara, except Arhat-*Phala*	7
	42

'Thus, successively sinking into the *Bhavaṅga*, the waves of consciousness, arising through the six doors, flow on for the whole of life'. (XXVI)

XXVI. Iccevaṃ chadvārikacittappavatti yathāsambhavaṃ bhavaṅgantaritā yāvatāyukamabbocchinnaṃ pavattatīti.

CHAPTER V

VĪTHI-MUTTA

(*Consciousness that does not come in the course of cognition*)

§ 1. *Introductory*

'The previous chapter, dealing with *Citta-Vīthi* (the course of cognition), has explained how the consciousness functions in getting experiences of the world.

'Now we are going to discuss how it functions in connecting one life with the other.' (I)

'To know how the consciousness functions that does not come in the course of cognition, we must understand the following four sets of four —

(*i*) 'The four planes of life.

(*ii*) 'The four ways of consciousness in connecting one life with the other.

(iii) 'The four kinds of Kamma.

(*iv*) 'The four causes of death.' (II)

I

§2. *Planes of life*

'There are four planes of life, namely, (a) the plane of misery, (b) the better plane of the world of desires,

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I. Vīthicittavasenevaṃ pavattiyamudīrito,
Pavattisaṅgaho nāma sandhiyan dāni vuccati.

II. Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maraṇuppatti ceti vīthi-muttasaṅgahe cattāri catukkāni veditabbāni.

(c) the plane of the form, and (d) the plane of the formless. (III)

(a)

'There are four kinds of the plane of misery, namely, (1) hell, (2) animal kingdom, (3) the world of the ghosts, and (4) the host of the demons.' (IV)

(b)

'There are seven kinds of the better plane of the world of desires, namely, (1) men, (2) the *Cātummahārājika* gods, (3) the *Tāvatinsa* gods, (4) the *Yāmā* gods, (5) the *Tusita* gods, (6) the *Nimmānarati* gods, and (7) the *Paranimmita-vasa-vatti* gods.' (V a)

'The above eleven kinds of life-planes are called *Kāmāvacara-Bhūmi* or the plane of beings whose consciousness is restless under the influence of diverse worldly desires.' (V b)

(c)

'The plane of the form (*Rūpāvacara*) is of sixteen grades, comprising :—

(i) 'The planes of the first stage of *Jhāna*, namely, (1) *Brahmapārisajja*, (2) *Brahmapurohita* and (3) *Mahābrahmā*.

(ii) 'The planes of the second stage of *Jhāna*, namely, (4) *Parittābhā*, (5) *Appamāṇābhā* and (6) *Ābhassara*.

III. Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi ceti catasso bhūmiyo nāma.

IV. Tāsu, nirayo, tiracchānayoni, pettivisayo, asurakāyo ceti apāyabhūmi catubbidhā hoti.

V (a). Manussā, cātummahārājikā, tāvatinsā, yāmā, tusitā, nimmānarati, paranimmitavasavattī ceti kāmasugatibhūmi sattavidhā hoti.

(b). Sā panāyaṃ ekādasavidhā pi kāmāvacarabhūmicceva saṅkhaṃ gacchati.

(iii) 'The planes of the third stage of *Jhāna*, namely, (7) *Paritta Subhā*, (8) *Appamāṇa Subhā* and (9) *Subhakiṇha*.

(iv) 'The planes of the fourth stage of *Jhāna*, namely, (10) *Vehapphala*, (11) *Asañña-Satta* or the unconscious beings, and *Suddhāvāsa* which is again of five grades, (12) *Avihā*, (13) *Atappā*, (14) *Sudassā*, (15) *Sudassī* and (16) *Akaniṭṭhā*.' (VI)

(d)

The plane of the formless (*Arūpāvacara*) is of four grades, comprising :—

(1) 'The sphere of the conception of infinite space.

(2) 'The sphere of the conception of infinite consciousness.

(3) 'The sphere of the conception of nothingness.

(4) 'The sphere of the subtlest consciousness'. (VII)

§3. *Who are born in what planes* ?

'In the *Suddhāvāsa*-plane [the *Anāgāmī* alone are born] not the worldlings, the *Sotāpanna* or the *Sakadāgāmī*.

'Those who have attained to the Supramundane state are never born in the realm of the unconscious beings or in the plane of misery.

VI. Brahmapārisajjā, Brahmapurohitā, Mahābrahmā ceti paṭhamajjhānabhūmi. Parittābhā, Appamāṇābhā, Ābhassarā ceti dutiyajjhānabhūmi. Parittasubhā, Appamāṇasubhā, Subhakiṇhā ceti tatiyajjhānabhūmi. Vehapphalā, Asaññasattā, Suddhāvāsā ceti catutthajjhānabhūmī ti rūpāvacarabhūmi soḷasavidhā hoti. Avihā Atappā Sudassā Suddasī Akaniṭṭhā ceti sudhāvāsa-bhūmi pañcavidhā hoti

VII. Ākāsānañcāyatanabhūmi, Viññāṇañcāyatanabhūmi, Ākiñcāyatanabhūmi, Nevasaññānāsaññāyatanabhūmi ceti arūpabhūmi catubbidhā hoti.

'All are born in the other realms'. (VIII)

II

§4. *The ways of consciousness in connecting one life with the other (Paṭisandhi)*

'Consciousness connects one life with the other in four ways, namely :—

(a) connecting to a life in the plane of misery;
(b) connecting to a life in the better plane of the world of desires;
(c) connecting to a life in the plane of the form; and
(d) connecting to a life in the plane of the formless'. (IX)

(a)

'The only type of consciousness that performs the function of connecting this life, at the time of death, to a life in the plane of misery is *Ahetuka akusala-vipāka upekkhā-sahagata santīraṇa*.

'It manifests as the first moment of consciousness (=*Paṭisandhi*) in the beginning of a life in the plane of misery, functions as the *Bhavaṅga* for the whole of that life, and as *Cuti-citta* at the time of death, and then dies out'. (X)

VIII. Puthujjanā na labbhanti suddhāvāsesu sabbathā,
Sotāpannā ca sakadāgāmino cāpi puggalā.
Ariyā nopalabbhanti asaññāpāyabhūmisu,
Sesaṭṭhānesu labbhanti ariyānariyā pi ca.

IX. Apāyapaṭisandhi, kāmasugatipaṭisandhi, rūpāvacarapaṭisandhi, arūpāvacarapaṭisandhi ceti catubbidhā paṭisandhi nāma.

X. Tattha akusalavipākopekkhāsahagatasantīraṇaṃ apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā, tato paraṃ bhavaṅgaṃ, pariyosāne cavanaṃ hutvā vocchijjati. Ayamekāpāyapaṭisandhi nāma.

(b)

'The type of *Ahetuka kusala-vipāka upekkhā-sahagata Santīraṇa* consciousness connects this life, at the time of death, to the life of a born-blind (dumb, or idiot) or to that of a demon living on earth.

'It manifests as the first moment of consciousness (*Paṭisandhi*) in the beginning of the next life; functions as the *Bhavaṅga* for the whole of that life, and as *Cuti-citta* at the time of death.

'The eight types of *Mahā-Vipāka* consciousness function as *Paṭisandhi*, *Bhavaṅga* and *Cuti* only in a being of the better plane of the world of desires.

'These nine types of consciousness are called *Kāma-Sugati Paṭisandhi* or those that connect this life to the next in the better plane of the world of desires.' (XI a)

'The above ten types of consciousness are called *Kāmāvacara-Paṭisandhi Citta*.' (XI b)

'There is no fixed limit to the duration of life of the beings born in the four planes of misery, in human beings, and in the degraded *Asuras*. The life-term, in the case of the gods called the *Cātummahārājika*, is 500 celestial years, which is 9,000,000 years according to our calculation. The life-term of the *Tāvatiṁsa* gods is four times

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XI (a). Kusalavipākopekkhāsahagatasantīraṇaṃ pana kāmasugatiyaṃ manussānaṃ ceva jaccandhādīnaṃ, bhummanissitānañ ca vinipātikāsurānaṃ paṭisandhi-bhavaṅga-cuti-vasena pavattati. Mahāvipākāni pana aṭṭha sabbatthā pi kāmasugatiyaṃ paṭisandhi-bhavaṅga-cutivasena pavattanti. Imā nava kāmasugatipaṭisandhiyo nāma.

(b). Sā panāyaṁ dasavidhā pi kāmāvacarapaṭisandhicceva saṅkhaṃ gacchati.

this amount. That of the *Yāmā* gods is again four times the life-term of the *Tāvatinsa*, and so on for the *Tusita*, *Nimmāna-Rati*, and the *Paranimmitavasavatti* gods'. (XII)

'The life-duration of a *Vasavatti* god is 9216,000,000 human years'. (XIII)

'The resultant consciousness of the first stage of *Jhāna* takes effect on the plane of the first stage of *Jhāna*, [i.e., *Brahmaloka*] by way of *Paṭisandhi*, *Bhavaṅga* and *Cuti*. The resultant consciousness of the second and the third stages of *Jhāna* takes effect on the plane of the second stage of *Jhāna*. The resultant consciousness of the fourth stage of *Jhāna* takes effect on the plane of the third stage of *Jhāna*.* And the resultant consciousness of the fifth stage of *Jhāna* takes effect on the plane of the fourth stage of *Jhāna**.

'But, for the beings attaining to the unconscious realm, the *Paṭisandhi* is only of the material form. Similarly, thereafter, during life and at the time of re-deceasing, it is only material form which having lived ceases to be.'

XII. Tesu catunnaṃ apāyānaṁ, manussānaṃ, vinipātikāsurānaṃ ca āyuppamāṇagaṇanāya niyamo natthi. Cātummahārājikānaṃ pana devānan dibhāni pañcavassasatāni āyuppamāṇaṃ. Manussagaṇanāya navutivassasatasahassappamāṇaṃ hoti. Tato catugguṇaṃ tāvatiṁsānaṃ. Tato catugguṇaṃ yāmānaṃ. Tato catugguṇaṃ tusitānaṃ. Tato catugguṇaṃ nimmānaratīnaṃ. Tato catugguṇaṃ paranimmitavasavattīnaṃ.

XIII. Navasataṃ cekavīsa vassānaṃ koṭiyo tathā,
Vassasatasahassāni saṭṭhi ca vasavattisu.

*The planes of the different gods are arranged according to Suttanta which maintains the possibility of only four stages of Jhāna, the second and the third stages being identified as one.

'These are the six ways of *Paṭisandhi* in the *Rūpaloka*.' (XIV)

'Among these, the life-term of the *Brahmapārisajja* gods is one third of an aeon (*Kappa*); of the *Brahmapurohita* gods half aeon; of the *Mahābrahma* gods one aeon; of the *Parittābha* gods two aeons; of the *Appamāṇābhā* gods four aeons; of the *Ābhassara* gods eight aeons; of the *Paritta-subha* gods sixteen aeons; of the *Appamāṇasubha* gods thirty-two aeons; of the *Subhakiṇha* gods sixty-four aeons; of the *Vehapphala* gods and the unconscious beings one hundred aeons; of the *Aviha* gods one thousand aeons; of the *Ātappa* gods two thousands aeons; of the *Sudassa* gods four thousand aeons; of the *Sudassī* gods eight thousand aeons; and of the *Akaniṭṭha* gods sixteen thousand aeons.' (XV)

(c)

'Resultant consciousness of the first stage of *Arūpa-loka Jhāna* and of the following stages take effect on the plane

XIV. Paṭhamajjhānavipākaṃ paṭhamajjhāna-bhūmiyaṃ paṭi-sandhi-bhavaṅga-cutivasena pavattati, tathā dutiyajjhāna-vipākaṃ tatiyajjhānavipākañca dutiyajjhānabhūmiyaṃ, catutthajjhānavi-pākaṃ tatiyajjhānabhūmiyaṃ, pañcamajjhānavipākaṃ catutthajjhā-na-bhūmiyaṃ. Asaññasattānaṃ pana rūpameva paṭisandhi hoti, tathā tato paraṃ pavattiyaṃ cavanakāle ca rūpameva pavattitvā nirujjhati. Imā cha rūpāvacarapaṭisandhiyo nāma.

XV. Tesu brahmapārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyuppamāṇaṃ, brahmapurohitānaṃ upaḍḍhakappo, mahābrahmānaṃ eko kappo, parittābhānaṃ dve kappāni, appamāṇābhānaṃ cattāri kappāni, ābhassarānaṃ aṭṭha kappāni, parittasubhānaṃ soḷasa kappāni appamāṇasubhānaṃ dvattiṃsakappāni, subhakinhānaṃ catusaṭṭhi kappāni, vehapphalānaṃ asaññasattānañca pañca kappasatāni, avi-hānaṃ kappasahassāni, ātappānaṃ dve kappasahassāni, sudassānaṃ cattāri kappasahassāni, sudassīnaṃ aṭṭha kappasahassāni, akaniṭṭhā-naṃ soḷasa kappasahassāni.

of the four grades of the *Arūpa-loka* plane respectively, by way of *Paṭisandhi*, *Bhavaṅga* and *Cuti*. These are the four ways of *Paṭisandhi* in the *Arūpa-loka*'. (XVI)

'Among these four, the life-term of the gods who have attained to the sphere of *infinite space* is twenty thousand aeons; that of the gods who have attained to the sphere of infinite consciousness is forty thousand aeons; that of the gods who have attained to the sphere of nothingness is sixty thousand aeons; and that of the gods who have attained to the sphere of the subtlest consciousness is eighty-four thousand aeons'. (XVII)

'In one life, the *Paṭisandhi*, *Bhavaṅga* and *Cuti* are of the same type, having the same object'. (XVIII)

III

§5. *The four kinds of Karma*

(*A*) 'There are four kinds of Karma according to the functions they perform, namely :—

(1) 'Karma which conditions birth after death.

(2) 'Karma which sustains the life of a being.

(3) 'Karma which creates troubles in the life of a being.

XVI. Paṭhamāruppādivipākāni paṭhamāruppādibhūmisu yathākkamamaṃ paṭisandhi-bhavaṅga-cutivasena pavattanti. Imā catasso āruppapaṭisandhiyo nāma.

XVII. Tesu pana ākāsānañcāyatanūpagānaṃ devānaṃ vīsati kappasahassāni āyuppamāṇaṃ, viññāṇañcāyatanūpagānaṃ devānaṃ cattāḷīsa kappasahassāni, ākiñcaññāyatanūpagānaṃ devānaṃ saṭṭhi kappasahassāni, nevasaññānāsaññāyatanūpagānaṃ devānaṃ caturāsīti kappasahassāni.

XVIII. Paṭisandhi bhavaṅgañ ca tathā cavanamānasaṃ
Ekameva tatheveka-visayaṃ cekajātiyaṃ.

(4) 'Karma which is destructive to the life of a being.

(*B*) 'There are four kinds of Karma according to the strength of their effect, namely :—

(1) 'Karma which is very serious.
(2) 'Karma which is done just before death.
(3) 'Karma which is repeatedly done.
(4) 'Karma which is of a light kind.

(*C*) 'There are four kinds of Karma according to the time they take in giving their effect, namely :—

(1) 'Karma which gives its effect in this very life.
(2) 'Karma which gives its effect in the next life.
(3) 'Karma which gives its effect in some life after this.
(4) 'Karma which is ineffective.

(*D*) 'There are four kinds of Karma according to the place where they produce their effect, namely :—

(1) 'Immoral Karma which produces its effect in the plane of misery.
(2) 'Moral Karma which produces its effect in the better plane of the world of desires.
(3) 'Moral Karma which produces its effect in the plane of the form.
(4) 'Moral Karma which produces its effect in the plane of the formless.' (XIX)

XIX. Janakamupatthambhakamupapīḷakamupaghātakaṃ ceti kiccavasena, garukamāsannamāciṇṇaṃ kaṭattākammaṃ ceti pākadānapariyāyena, diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ ahosikammaṁ ceti pākakālavasena cattāri kammāni nāma.

§6. *The types of karma*

Immoral

'There are three kinds of immoral Karma according to their 'door' of action, namely, (*i*) Karma of the body, (*ii*) Karma of the speech, and (*iii*) Karma of the mind.' (XX)

'How? Taking life, taking what is not given (= stealing), and unchastity are bodily Karma, because they are generally performed by the body'. (XXI)

'Lying, slandering, abusive language and idle talk are Karma of speech, because they are commonly done through speaking.' (XXII)

'Covetousness, ill-will and false view are the Karma of mind, because they belong primarily to our thought, though they often get expression through body and speech as well.' (XXIII)

'Among these, taking life, abusive language and ill-will are possible in one whose consciousness is rooted in *Dosa* (hate). Unchastity, covetousness and false view are possible in one whose consciousness is rooted in *Lobha* (greed). The remaining four [viz., taking what is not

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Tathā akusalaṃ, kāmāvacarakusalaṃ, rūpāvacarakusalaṃ, arūpāvacarakusalaṃ ceti pākaṭṭhānavasena.

XX. Tattha akusalaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ ceti kammadvāravasena tividhaṃ hoti.

XXI. Kathaṃ? Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro ceti kāyaviññattisaṅkhāte kāyadvāre bāhullavuttito kāyakammaṃ nāma.

XXII. Musāvādo, pisuṇavācā, pharusavācā, samphappalāpo ceti vacīviññattisaṅkhāte vacīdvāre bāhullavuttito vacīkamman nāma.

XXIII. Abhijjhā, byāpādo, micchādiṭṭhi ceti aññatarāpi viññattiyā manasmiṃ yeva bāhullavuttito manokamman nāma.

given, lying, slandering, and idle talk] are due to both of them. According to the states of consciousness all the immoralities are of twelve types'. (XXIV)

Moral

'There are three kinds of moral *Kāmāvacara* Karma also according to their 'doors' of action, namely, (1) Karma of the body, (2) Karma of the speech and (3) Karma of the mind.

'It is also threefold with respect to 'charity' (*Dāna*), 'virtue' (*Sīla*) and 'meditation' (*Bhāvanā*). It is eight-fold with respect to the types of consciousness. Or, again, it is ten-fold, taking into account 'charity', 'virtue', 'practice of meditation', 'reverence,' 'service,' 'transference of merit' (=*Patti-Dāna*), receiving thankfully the merits offered by others, listening to the Doctrine, teaching the Doctrine, and forming correct views.

'These twenty types of consciousness (immoral 12+ moral 8) are counted as Karma in the *Kāma-Loka*'. (XXV)

Moral Rūpāvacara Karma

'Moral *Rūpāvacara* is Karma only of the mind. It

XXIV. Tesu pāṇātipāto, pharusavācā, byāpādo ca dosamūlena jāyanti. Kāmesu micchācāro, abhijjhā, micchādiṭṭhi ca lobhamūlena. Sesāni cattāri pi dvīhi mūlehi sambhavanti. Cittuppādavasena panetaṃ akusalaṃ sabbthā pi dvādasavidhaṃ hoti.

XXV. Kāmāvacarakusalampi kāyadvāre pavattaṃ kāyakammaṃ, vacīdvāre pavattaṃ vacīkammaṃ, manodvāre pavattaṃ manokammaṃ ceti, kammadvāravasena tividhaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena. Cittuppādavasena panetaṃ aṭṭhavidhaṃ hoti. Dāna-sīla-bhāvanā-apacāyana-veyyāvacca-pattidāna-pattānumodana - dhammasavana-dhammadesanā-diṭṭhijjukammavasena dasavidhaṃ hoti. Taṃ panetaṃ vīsatividhampi kāmāvacarakammamicceva saṅkhaṃ gacchati.

belongs to meditation. According to the difference in constituents there are five *Jhāna*-stages of it.' (XXVI a)

Moral Arūpāvacara Karma

'Moral *Arūpāvacara* is also Karma only of the mind. It also belongs to meditation. According to difference in objects there are four *Jhānas* of it.' (XXVI b)

§7. *The types of their resultant*

Immoral

'Except distraction (*Uddhacca*), all the remaining types of immoral Karma cause one to be born in the plane of misfortune (*Apāya*).

'But all the twelve types of immoral Karma yield the seven *Ahetuka* resultant that arise any where in *Kāmaloka* and *Rūpaloka* in the process of cognition, as the circumstances permit.' (XXVII)

Uddhacca is not strong enough to give *Paṭisandhi* in the *Apāya*. It is to be overcome only by the Path of Arahathood.

Moral Kāmāvacara

'Moral Karma of the *Kāmaloka* causes one to be born in the better plane of the world of desires. The eight types of *Mahā-Vipāka* consciousness arise in the course of

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XXVI (a). Rūpāvacarakusalaṃ pana manokammameva, tañca bhāvanāmayaṃ, appanāpattaṃ, jhānaṅgabhedena pañcavidhaṃ hoti.

(b). Tathā arūpāvacarakusalaṃ ca manokammaṃ. Tampi bhāvanāmayaṃ, appanāpattaṃ, ārammaṇabhedena catubbidhaṃ hoti.

XXVII. Etthākusalakammamuddhaccarahitaṃ apāyabhūmiyaṃ paṭisandhiṃ janeti. Pavattiyaṃ pana sabbampi davādasavidhaṃ sattākusalapākani sabbathā pi kāmaloke rūpaloke ca yathārahaṃ vipaccati.

cognition [performing the function of *Tadālambana*] in the *Kāmaloka*.

'The eight types of *Ahetuka* resultant consciousness may arise anywhere in the *Kāmaloka* and the *Rūpaloka* [in the course of cognition], as the circumstances permit.' (XXVIII)

'A stronger kind of moral Karma, rooted in all the three *Kusala Hetus* [i.e., the four types of *Ñāṇasampayutta*], causes one to be born as a moral and highly intelligent being, either as a man or as some god of the *Kāmaloka*. The sixteen types of its resultant arise in the course of cognition [viz., *Ahetuka* 8+*Sahetuka* 'functioning as *Tadālambana*' 8=16].

'A weaker kind of moral Karma rooted in all the three *Kusala Hetus* [i.e., the four types of *Ñāṇasampayutta*] and a stronger kind of it rooted in only *Alobha* and *Adosa* [i.e., the four types of *Ñāṇavippayutta*] cause one to be born as a man of feeble intelligence. Their resultant arises in the course of cognition only as twelve types, i.e., with the exception of the four types of *Ñāṇasampayutta*.

'A weaker kind of moral Karma, rooted in only *Alobha* and *Adosa* [but not in *Amoha*, i.e., the four types of *Ñaṇavippayutta*], causes one to be born as a man, either born-blind, dumb or idiot. Its resultant arises in the

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XXVIII. Kāmāvacarakusalampi kāmasugatiyameva paṭisandhiṃ janeti. Tathā pavattiyaṃ ca mahāvipākāni. Ahetukavipākāni pana aṭṭha pi sabbatthāpi kāmaloke rūpaloke ca yathārahaṃ vipaccati.

course of cognition only as the eight types of *Ahetuka Vipāka*.' (XXIX)

'Some hold that neither the *Asaṅkhārika* types of consciousness can yield *Sasaṅkhārika* resultant, nor the *Sasaṅkhārika* types *Asaṅkhārika* one.

'According to them, a stronger kind of the two types of moral *Asaṅkhārika Ñāṇasampayutta* consciousness will yield twelve resultants, namely, four *Asaṅkhārika* and eight *Ahetuka*. Similarly, a stronger kind of the two types of moral *Sasaṅkhārika Ñāṇasampayutta* consciousness will also yield twelve resultants, namely, four *Sasaṅkhārika* and eight *Ahetuka*.

'A weaker kind of the two types of *Ñāṇasampayutta*, and a stronger kind of the two types of *Ñāṇavippayutta Asaṅkhārika* consciousness yield ten resultants, namely, two *Ñāṇavippayutta Asaṅkhārika* and eight *Ahetuka*. Similar is the case with the two types of *Sasaṅkhārika* consciousness.

'A weaker kind of the types of *Ñāṇavippayutta* consciousness yield only the eight *Ahetuka* resultants.' (XXX)

'One who has practised the first and the second stages of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Brahmapārisajja* god; one who has practised

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XXIX. Tatthāpi tihetukamukkaṭṭhaṃ kusalaṃ tihetukaṃ paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati. Tihetukamomakaṃ dvihetukamukkaṭṭhaṭṃ ca kusalaṃ dvihetukaṃ paṭisandhiṃ datvṇā pavatte tihetukarahitāni dvādasa vipākāni vipaccati. Dvihetukamomamakaṃ pana kusalaṃ ahetukameva paṭisandhiṃ deti. Pavatte ca ahetukavipākāneva vipaccati.

XXX. Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati,
Sasaṅkhāramasaṅkhāravipākānī ti kecana.
Tesaṃ dvādasa pākāni dasaṭṭha ca yathākkamaṃ,
Yathāvuttānusārena yathāsambhavamuddise.

them in a moderately high degree, as a *Brahmapurohita* god; and one who has practised them in a very high degree, as a *Mahā-Brahmā* god.

'Similarly, one who has practised the third stage of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Parittābhā* god; one who has practised it in a moderately high degree, as an *Appamāṇābhā* god; and one who has practised it in a very high degree, as an *Ābhassara* god.

'One who has practised the fourth stage of *Jhāna*, in a minor degree, is born as a *Parittasubha* god; one who has practised it in a moderately high degree, as an *Appamāṇasubha* god; and one who has practised it in a very high degree, as a *Subhakiṇha* god.

'One who has practised the fifth stage of *Jhāna* [of the *Rūpa*] is born as a *Vehapphala* god. One who has practised the same with a view to get rid of consciousness, is born as an unconscious being.

'*Anāgāmī* (=never returners) are born as *Suddhāvāsa* gods.' (XXXI)

Arūpāvacara

'One who has practised a *Jhāna* of the moral *Arūpā*-

XXXI. Rūpāvacarakusalaṃ pana paṭhamajjhānaṃ parittaṃ bhāvetvā brahmapārisajjesu uppajjati. Tadeva majjhimaṃ bhāvetvā brahmapurohitesu, paṇītaṃ bhāvetvā mahābrahmesu. Tathā dutiyajjhānaṃ-tatiyajjhānañca parittaṃ bhāvetvā parittābhesu, majjhimaṃ bhāvetvā appamāṇābhesu, paṇītaṃ bhāvetvā ābhassaresu. Catutthajjhānaṃ prittaṃ bhāvetvā parittasubhesu, majjhimaṃ bhāvetvā appamāṇasubhesu, paṇītaṃ bhāvetvā subhakiṇhesu. Pañcamajjhānaṃ bhāvetvā vehapphalesu, tadeva saññāvirāgaṃ bhāvetvā asaññasattesu. Anāgāmino pana suddhāvāsesu uppajjanti.

vacara is born as a god of the corresponding sphere of the *Arūpaloka*.' (XXXII)

'Thus, the types of the resultant of the *Mahaggata*-Karma function as *Paṭisandhi*, and in the course of life in their respective realms.' (XXXIII)

(IV)

§8. *The causes of death*

'There are four causes of death, namely, (*a*) expiration of the span of life, (*b*) extinction of Karma, (*c*) both of them and (*d*) destructive Karma.' (XXXIV)

'At the time of death, due to the strength of his Karma, either of the following appear before him at any of the six doors—

(1) the Karma,

(2) an article that had been generally associated with the performance of that Karma, or

(3) the sign of destiny that awaits him in this next life.

'After that, upon that very object presented before him, his thoughts, either pure or evil, are directed very much, in accordance to the realm in which he is going to be born, due to the result of his Karma. Or, he feels

XXXII. Arūpāvacarakusalaṃ ca yathākkamaṃ bhāvetvā arūpesu uppajjanti.

XXXIII. Itthan mahaggataṃ puññaṃ yathābhūmi-vavatthitaṃ,
Janeti sadisaṃ pākaṃ paṭisandhippavattiyaṃ.

XXXIV. Āyukkhayena, kammakkhayena, ubhayakkhayena, upacchedakakammunā ceti catudhā maraṇuppatti nāma.

as if he is doing that very action, that goes to condition his next birth.' (XXXV)

'To one who is at the point of death, at the end of his *Vīthi-Citta* [on the object presented before him], or at the expiry of his *Bhavaṅga*, the *Cuti-Citta* arises and sinks down, which is the last phase of his present life. Just after that, the *Paṭisandhi*-consciousness rises up in the next life, impelled by the latent force of ignorance, arising as a result of Karma rooted in desire, associated with all its concomitants, and being the centre of all the states arising with it, joining this life with the other, according to circumstances, upon the same object as presented before him, being the first moment of consciousness in that life. It may rise up there either on a physical base or even without it [i.e., in the *Arūpa Loka*]. (XXXVI)

XXXV. Tathā ca marantānaṃ pana maraṇakāle yathārahaṃ abhimukhībhūtaṃ bhavantare paṭisandhijanakaṃ kammaṃ vā, taṃ-kammakaraṇakāle rūpādikamupaladdhapubbamupakaraṇabhūtaṃ ca kammanimittaṃ vā, anantaramuppajjamānabhave upalabbhitabbaṃ upabhogabhūtaṃ ca gatinimittaṃ vā kammabalena channaṃ dvārānaṃ āññatarasmiṃ paccupaṭṭhāti. Tato paraṃ tameva tathopaṭṭhitaṁ ārammaṇaṃ ārabbha vipaccamānakammānurūpaṃ parisuddhamupakiliṭṭhaṃ vā upalabbhitabbabhavānurūpaṃ tatthoṇataṃ va cittasantānaṃ abhiṇhaṃ pavattati bāhullena. Tameva vā pana janakabhūtaṃ kammamabhinavakaraṇavasena dvārapavattaṃ hoti.

XXXVI. Paccāsannamaraṇassa tassa vīthicittāvasāne bhavaṅgakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtaṃ cuticittaṃ uppajjitvā nirujjhati. Tasmiṃ niruddhāvasāne tassānantarameva tathāgahitamārammaṇamārabbha savatthukaṃ avatthukameva vā yathārahaṃ avijjānusayaparikkhittena taṇhānusayamūlakena saṅkhārena janīyamānaṃ sampayuttehi parigayhamānaṃ sahajātānamadhiṭṭhānabhāvena pubbaṅgamabhūtaṃ bhavantarapaṭisandhānavasena paṭisandhisaṅkhātaṃ mānasaṃ uppajjamānameva patiṭṭhāti bhavantare.

§9. *Paṭisandhi*

'There are only five faint thought-moments of *Javana* in the course of cognition just at the time of death. Therefore, if the objects are actually present before him at the time of death, the *Paṭisandhi* and the following *Bhavaṅga* consciousness have also the same objects. Thus, the articles generally associated with the action, and the sign of the destiny that awaits him, which are presented before him at any of the six doors, may be either present or past, in the case of a *Kāmāvacara-Paṭisandhi*. But the *Karma* is always one which has been done in the past, revived at the mind-door.

'Whatever the objects may be, they all belong to the *Kāmaloka*.' (XXXVII)

'The object of a *Rūpāvacara Paṭisandhi* consciousness is an ideational one, the after-image of the *Kammaṭṭhāna*. Similarly, the object of an *Arūpa-Paṭisandhi* may be infinity or concepts. The life of an unconscious being begins only with a group of nine material qualities, called *Jīvitanavaka*. Theirs is, therefore, only a material birth. The birth of the *Arūpāvacara* gods is only mental; and that of the other beings both material and mental. (XXXVIII)

XXXVII. Maraṇāsannavīthiyaṃ panettha mandapavattāni pañceva javanāni pāṭikaṅkhitabbāni. Tasmā yadā paccuppannārammaṇesu āpāthamāgatesu dharantesveva maraṇaṃ hoti, tadā paṭisandhi-bhavaṅgānampi paccupannārammaṇatā labbhatīti katvā kāmāvacarapaṭisandhiyā chadvāragahitaṃ kammanimittaṃ, gatinimittañca paccuppannamatītārammaṇaṃ upalabbhati, kammaṃ pana atītameva. Taṃ ca manodvāragahitaṃ. Tāni pana sabbāni pi parittadhammabhūtānevārammaṇāni.

XXXVIII. Rūpāvacarapaṭisandhiyā pana paññattibhūtaṃ kammanimittamevārammaṇaṃ hoti. Tathā āruppapaṭisandhiyā ca

'After death, a being of the *Arūpaloka* is born either in the same or in a higher sphere, but never in a lower one. He may also be born in the *Kāmaloka* as a moral and intelligent being, either a man or a god [i.e., *Tihetuka* beings].

'A being of the *Rūpaloka* is never born, after his death, either as an idiot, born-blind or born-deaf man, or as a being of the plane of misery [i.e., *Ahetuka* being].

'A moral and intelligent being [i.e., *Tihetuka* being] of the *Kāma-Loka* may take his birth in any kind of realm or sphere according to his Karma.

'The other beings of the *Kāma-Loka* [i.e., the *Duhetuka* and the *Ahetuka* beings] are born in a realm of the *Kāma-loka* itself.' (XXXIX)

§10. *The stream of personality*

'Thus, this life being connected with the other, and the *Paṭisandhi*-consciousness having sunk down, the stream of personality flows on, on that very object, like the current of a river, continuously, being interrupted at intervals only by the courses of cognition, till his death. This flow is called *Bhavaṅga*, as it forms a part of the being's existence. It is arrested only when he gets a course of cognition in his consciousness.

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mahaggatabhūtaṃ paññattibhūtaṃ ca kammanimittameva yathārahaṃ ārammaṇaṃ hoti. Asaññasattānaṃ jīvitanavakameva paṭisandhibhāvena patiṭṭhāti. Tasmā te rūpapaṭisandhikā nāma. Arūpā arūpapaṭisandhikā. Sesā rūpārūpapaṭisandhikā.

XXXIX. Āruppacutiyā honti heṭṭhimāruppavajjitā,
Paramāruppasandhī ca tathā kāmatihetukā.
Rūpāvacaracutiyā aheturahitā siyuṃ,
Sabbā kāmatihetumhā, kamesveva panetarā.

'At the end, when he is at the point of death, it functions as the *Cuti-citta* and then ceases.

'Thus, the cycle of *Paṭisandhi*, *Bhavaṅga* and so on turns round and round like the wheel of a chariot.' (XL)

'The stream of consciousness flows on from life to life in the circle of *Paṭisandhi*, *Bhavaṅga*, *Vīthi* and *Cuti*.

'The wise, meditating on its impermanent nature, and realising the Summum Bonum, free themselves completely from the bondage of attachment, and thus finally stop their flow of life'. (XLI)

XL. Iccevaṃ gahitapaṭisandhikānaṃ pana paṭisandhinirodhānantaratoppabhuti tamevārammaṇamārabbha tadeva cittaṃ yāva cuticittuppādā asati vīthicittuppāde bhavassa aṅgabhāvena bhavaṅgasantatisaṅkhātaṃ mānasaṃ abbocchinnaṃ nadisoto viya pavattati. Pariyosāne ca cavanavasena cuticittaṃ hutvā nirujjhati. Tato paraṃ ca patisandhādayo rathacakkamiva yathākkamaṃ evameva parivattantā pavattanti.

XLI. Paṭisandhi-bhavaṅgavīthiyo cuti ceha tathā bhavantare,
Puna sandhi bhavaṅgamiccayaṃ parivattati cittasantati.
Paṭisaṅkhāya panetamaddhuvaṃ adhigantvā padamaccutaṃ budhā,
Susamucchinnasinehabandhanā samamessanti cirāya subbatā.

CHAPTER VI
RŪPA
(*Material qualities*)
SECTION I
SAMUDDESA
(*Kinds of material properties*)

§1. *Introductory*

'Thus far, we have discussed about the types, divisions and functions of consciousness, and the psychic factors.' (I)

'Now we are going to deal with the nature of matter under the following five heads :—

(1) 'Their properties.
(2) 'Their classifications.
(3) 'Their generation.
(4) 'Their groups.
(5) 'Their modes of function.' (II)

§2. *What is Rūpa?*

A piece of stone is white, hard, round and heavy. These are the different qualities of it. But can we find a stone which is neither white, nor hard, nor round, nor heavy, nor of any kind? Can it exist apart from the qualities?

I. Ettāvatā vibhattā hi sappabhedappavattikā,
Cittacetasikā dhammā rūpaṃ dāni pavuccati.

II. Samuddesā vibhāgā ca samuṭṭhānā kalāpato,
Pavattikkamato ceti pañcadhā tattha saṅgaho.

We will feel that it is not even possible to conceive of it, for, we cannot think of a material existence without understanding it in the terms of qualities. If all the qualities were to be eliminated from a body it would cease to exist. The material bodies are nothing but different permutation and combination of qualities that are in a state of flux. They are, therefore, called *Rūpa* or 'that which is changeful.' The word '*Rūpa*' denotes all material qualities in its general sense, but in its specific sense it means only the *visible forms*.

What is hard is earth. Here 'hardness' is not something separate from 'earth', but it is the very essence of it. There can be no earth which is not hard. Similarly, what flows is water; what burns is fire; what moves is air. These are called the four *Mahābhūta* or 'the primary qualities.'

All the other material qualities are conditioned by these four; therefore, they are called *Upādāya Rūpa* or 'the conditioned qualities.'

'All the material qualities may be brought under two classes, namely,

(1) The four *Mahā-Bhūta* or the primary qualities, and (2) the other qualities conditioned by them. Both of them comprise the following eleven types.' (III)

§3. *Eleven types of the material qualities*

(A) '*Mahā-Bhūta* (the primary qualities).

III. Cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ ti duvidhampetaṃ rūpaṃ ekādasavidhena saṅgahaṃ gacchati.

(i) 'Essential material qualities :—
earth, water, fire and air .. .. [4]

(B) '*Upādāya-Rūpa* (the conditioned qualities)

(ii) 'Sensitive material qualities :—
eye, ear, nose, tongue and touch .. [5]

(iii) 'Sensible material qualities :—
form, sound, smell, taste, (and touch) [4]

'The material quality of 'touch' is the same as the above three essential qualities, namely, earth (=hardness), fire (=hot or cold) and air (=pressure). It has not, therefore, been counted as an independent quality.

(iv) 'Material qualities of sex :—
female and male .. .. .. [2]

(v) 'The seat of consciousness :—
heart .. .. [1]

(vi) 'The life-principle in matter :—
vital force .. .. [1]

(vii) The food value in matter :—
food' (IV a) .. .. .. [1]

[18]

'These eighteen material qualities have their own kinds and characteristics. They have their own origination. They are real and in a state of constant flux. They are

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IV (a). Paṭhavī-dhātu, āpo-dhātu, tejo-dhātu, vāyo-dhātu bhūta-rupaṃ nāma. Cakkhu, sotaṃ ghānaṃ, jivhā, kāyo, pasāda-rūpaṃ nāma. Rūpaṃ, saddo, gandho, raso, āpodhātu-vajjitaṃ bhūtattayasaṅkhātaṃ phoṭṭhabbaṃ gocararūpaṃ nāma. Itthattaṃ, purisattaṃ, bhāva-rūpaṃ nāma. Hadyavatthu hadayarūpaṃ nāma. Jīvitindriyaṃ jīvita-rūpaṃ nāma. Kabaḷīṅkāro āhāro āhāra-rūpaṃ nāma.

impermanent, cause of misery, and substanceless.' (IV b)

The following are the four remaining types of material qualities, secondary to the above seven, depending on them for their existence :—

(viii) 'Material quality of relative limitation,
space .. .. [1]

(ix) 'Material quality of expression,
bodily and vocal .. .. [2]

(x) 'Conditions of matter,
lightness, pliancy, adaptability, [3]
(and the above two qualities of
expression)

(xi) 'The essential characteristics of
material quality,
growth, continuity, oldness
and death .. .. .. [4]

18+10=28

'Here 'growth' and 'continuity' are the same as the origination of matter. Thus, the eleven types of material qualities may be resolved into twenty-eight properties.' (V)

(b). Iti ca aṭṭhārasavidhampetaṃ rūpaṃ sabhāvarūpaṃ salakkhaṇa-rūpaṃ, nipphanna-rūpaṃ, rūpa-rūpaṃ, sammasanarūpaṃ ti ca saṅgahaṃ gacchati.

V. Ākāsadhātu pariccheda-rūpaṃ nāma. Kāya-viññatti, vacīviññatti viññatti-rūpaṃ nāma. Rūpassa lahutā, mudutā, kammaññatā viññatti-dvayaṃ vikārarūpaṃ nāma. Rūpassa upacayo, santati, jaratā, aniccatā lakkhaṇa-rūpaṃ, nāma. Jāti-rūpameva panettha upacayasantatināmena pavuccatīti. Ekādasavidhampetaṃ rūpaṃ aṭṭhavīsatividhaṃ hoti sarūpavasena.

RECAPITULATION

'To recapitulate, the following are the twenty-eight material properties :—

Mahā-Bhūta	4
Sensitive	5
Sensible	4
Sex	2
Seat of consciousness	1
Life-principle	1
Food value	1

And,

Relative limitation	1
Expression	2
Conditions	3
Essential characteristics	4

10+18=28'
(VI)

VI. Bhūtappasādavisayā bhāvo hadayamiccapi,
Jīvitāhārarūpehi aṭṭhārasavidhaṃ tathā.
Paricchedo ca viññatti vikāro lakkhaṇan ti ca,
Anipphannā dasā cetī aṭṭhavīsavidhaṃ bhave.

SECTION II

§4. *Classification of the material qualities*

'All the material qualities are *Ahetuka*, i.e., not rooted in the *Hetus* [which is possible only with the mental]. They have only relative existence; they become the objects of attachment; they are composite; they are mundane, belonging to the *Kāma-Loka*; they are devoid of the faculty of cognising objects; and they are not to be annihilated.*

'Again, from different principles, these may be divided in several ways, as given under :— (VII)

'The five sensitive material qualities [i.e., eye, ear, nose, tongue and touch] *pertain to the subject, and the others are external to it.*

'The five sensitive material qualities, and the seat of consciousness, these six, are the *organs* of the subject. The others are *non-organs*.

'The five sensitive material qualities, and the two kinds of expression, these seven, are called *Dvāra-Rūpa* or the 'doors' through which we receive information of the outer world. The others are *Advāra* or non-doors.

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*Some philosophers hold that, in order to realise the true blissful nature of the spiritual self, it is necessary to annihilate the physical which is a bondage to it.

Buddhism does not believe in the possibility of this, nor in the existence of a spiritual self apart from mind and matter.

VII. Sabbaṃ ca panetaṃ rūpaṃ ahetukaṃ sappaccayaṃ; sāsavaṃ, saṅkhataṃ, lokiyaṃ, kāmāvacaraṃ, anārammaṇaṃ, appahātabbamevā ti ekavidhampi ajjhattika-bāhirādi-vasena bahudhā bhedaṁ gacchati.

'The five sensitive material qualities, the two sexes, and the life-principle, these eight, are called *Indriya-Rūpa* or the 'material faculties'. The others are *Anindriya-Rūpa* or the non-faculties.

'The five sensitive and the seven sensible material qualities, these twelve, are gross, close to us, capable of striking mutually: quite contrary to these, the others are subtle, not close, and not capable of striking mutually.

'The material quality generated by one's own Karma is *self-earned*. The others are not so.

'All kinds of form are *visible*. The others are *not visible*.

'Eye and ear catch their objects from a distance; but nose, tongue and touch do it coming in contact with them. These five are called *Gocaraggāhika-Rūpa* or the material qualities capable of catching the sensible objects. The others are not capable of this.

'Colour, smell, taste, food-value and the four *Mahā-Bhūtas* [earth, water, fire and air], these eight, are invariably present in all matter. They cannot be separated from one another. They are called *Avinibbhoga-Rūpa* or the inseparable material qualities. The others are separable from one another.' (VIII)

VIII. Pasāda-saṅkhātaṃ pañcavidhampi ajjhattika-rūpam nāma, itaraṃ bāhira-rūpaṃ.

Pasāda-hadaya-saṅkhātaṃ chabbidhampi vatthu-rūpaṃ nāṃa; Itaraṃ avatthu-rūpaṃ.

Pasāda-viññatti-saṅkhātaṃ sattavidhampi dvāra-rūpaṃ nāma; Itaraṃ advāra-rūpaṃ.

Pasāda-bhāva-jīvitasaṅkhātaṃ aṭṭha-vidhaṃ pi indriya-rūpaṃ nāma; Itaraṃ anindriya-rūpaṃ..

'Thus, the twenty-eight material qualities are classified as personal, non-personal and so on, according to different principles.' (IX)

Pasāda-visayasaṅkhātaṃ dvādasavidhaṃ pi oḷarika-rūpaṃ, santike-rūpaṃ sappaṭigha-rupanca, itaraṃ sukhuma-rūpaṃ dūre-rūpaṃ, appaṭigha-rūpañ ca.

Kammajaṃ upādiṇṇa-rūpaṃ; Itaraṃ anupādiṇṇa-rūpaṃ.

Rūpāyatanaṃ sanidassana-rūpaṃ; Itaraṃ anidassana-rūpaṃ.

Chakkādi-dvayaṃ asampatta-vasena, ghānādittayam sampat-tavasenā ti pañca-vidhampi gocaraggāhika-rūpaṃ; itaraṃ ago-caraggāhika-rūpaṃ.

Vaṇṇo, gandho, raso, ojā, bhūta-catukkaṃ ceti aṭṭhavidhampi avinibbhoga-rūpaṃ; itaraṃ vinibbhoga-rūpaṃ.

IX. Iccevamaṭṭhavīsati-vidhampi ca vicakkhaṇā,
Ajjhattikādibhedena vibhajanti yathārahaṃ.

SECTION III

Samuṭṭhāna

[Generating principles]

§5. *The four generating principles*

'The material qualities are being continuously generated by the four principles, namely, (*a*) Karma, (*b*) mind, (*c*) weather and (*d*) food.' (X)

Their continuous flow may be compared to the current of electricity, which is being generated by the dynamo every moment. In the case of a being, the particular nature of the material frame that it possesses has been conditioned by its previous Karmas. In the present birth, the particular state of its mind, the food that it takes, and the weather in which it lives are continuously generating the material qualities of its body in their own way.

(a)

Kamma-samuṭṭhāna Rūpa

[Material qualities being generated by Karma]

'Due to the result of the twenty-five types of *Kāmāvacara* and *Rūpāvacara* Karmas [*Kāmāvacara*, immoral 12+moral 8+R*ūpāvacara* 5 =25], as the case may be, the material qualities in the person of the subject keep on being generated every moment, from the very first linking

X. Kammaṃ, cittaṃ, utu , āhāro ceti cattāri rūpasamuṭṭhānāni nāma.

of consciousness at the beginning of his life [*Paṭisandhi*].' (XI)

(b)

Citta-samuṭṭhāna Rūpa

[*Material qualities being generated by the states of mind*]

'The seventy-five types of consciousness (with the exception of *Arūpa-Vipāka* [4] and the twice five-fold *Viññāṇa* [10]) start generating the material qualities in the person of the subject as soon as they take their rise, from the very first moment of *Bhavaṅga*.' (XII a)

'A *Jhānic* state of active consciousness makes the posture of the Yogāvacara steady and calm. The types of *Voṭṭhapana*, *Kāmāvacara-Javana* and *Abhiñña* consciousness give rise to physical and vocal expression.

'The thirteen types of consciousness accompanied by delight [*Akusala Lobha* 4+*Kusala* 4+*Kiriyā* 4+*Hasituppāda* 1=13] may cause laughter as well.' (XII b)

(c)

Utu-samuṭṭhāna Rūpa

[*Material qualities being generated by weather*]

XI. Tattha kāmāvacaraṃ rūpāvacaraṃ ceti pañcavīsatividhampi kusalākusalakammamabhisaṅkhataṃ ajjattikasantāne kammasamuṭṭhānarūpaṃ paṭisandhimupādāya khaṇe khaṇe samuṭṭhāpeti.

XII (a). Arūpavipāka-dvipañcaviññāṇacvajjitaṃ pañcasattatividhampi cittaṃ cittasamuṭṭhānarūpaṃ paṭhama-bhavaṅgamupādāya jāyantameva samuṭṭhāpeti.

XII (b). Tattha appanā-javanaṃ iriyāpathaṁ pi sannāmeti. Voṭṭhapana-kāmāvacarajavanābhiññā pana viññattimpi samuṭṭhāpenti. Somanassajavanāni panettha terasa hasanampi janenti.

'The material quality of temperature (fire), with its heating and cooling effects, generates the material qualities both in the organic and the inorganic bodies.' (XIII)

(d)

Āhāra-samuṭṭhāna Rūpa

[*Material qualities being generated by food*]

'Food or the nutritive essence starts generating the material qualities in the person of the being as soon as it gets assimilated.' (XIV)

§6. *The scope of the four principles*

'The seat of consciousness and the material faculties are produced by the Karmic resultant. The two kinds of expression [bodily and vocal] are produced only by the mind. Sound is produced by the mind and the temperature. The three material qualities of lightness, pliancy and adaptability are produced by the mind, the temperature and the food. The eight kinds of inseparable material qualities (=*Avinibbhoga-Rūpāni*) and the 'space' are produced by all the four principles. The material qualities of growth, continuance, decay and death (=*Lakkhaṇa-Rūpāni*) are not produced by any of the principles [but they are the very nature of all existence].' (XV)

XIII. Sītuṇhotusamaññātā tejodhāto ṭhitippattā va utusamuṭṭhāna-rūpaṃ ajjhattaṃ ca bahiddhā ca yathārahaṃ samuṭṭhāpeti.

XIV. Ojā-saṅkhāto āhāro āhārasamuṭṭhānarūpaṃ ajkjhoharaṇakāle ṭhānappatto samuṭṭhāpeti.

XV. Tattha hadaya-indriya-rūpāni kammajāneva. Viññattidvayaṃ cittajameva. Saddo cittotujo. Lahutādittayaṃ utu-cittāhārehi sambhoti. Avinibbhoga-rūpāni ceva ākāsadhātu ca catūhi sambhūtāni. Lakkhaṇa-rūpāni na kutoci jāyanti.

SUMMARY

(1) 'Karma produces eighteen kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Hadaya* 1+*Indriya* 8=18]

(2) 'Mind produces fifteen kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Sadda* 1+*Vikāra* 3+*Viññatti* 2=15].

(3) 'Weather (=temperature) produces thirteen kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3+*Sadda* 1=13].

(4) 'Food produces twelve kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3=12]

'Growth, continuance, decay and death are natural to all matter that exists. They are not produced by any principle at all.' (XVI)

XVI. Aṭṭhārasa pannarasa terasa dvādasā ti ca,
Kamma-cittotukāhārajāni honti yathākkamaṃ.
Jāyamānādirūpānaṃ sabhāvattā hi kevalaṃ,
Lakkhaṇāni na jāyanti kehicī ti pakāsitaṃ.

SECTION IV

Kalāpa-Yojanā

[Grouping of the material qualities]

Material bodies are nothing but groups of qualities, coming together in different manners and proportions, that constitute them and exist in and with them. Such a group of qualities is called a *Kalāpa.*

There are altogether twenty-one kinds of *Kalāpa*, of which nine are produced by Karma, six by mind, four by weather, and two by food.

'There are twenty-one groups of co-existing qualities that constitute the same matter, and that arise and pass away simultaneously.' (XVII)

I

§7. *Kamma-samuṭṭhāna Kalāpa*

[Groups of qualities arising from previous Karma]

'These are the nine groups of material qualities arising as a result of the previous Karma :—

(1) '*Cakkhu-Dasaka*, the group of ten qualities including the sensitive organ of eye as one [viz., the eight inseparable qualities, vitality and the eye].

(2-8) 'Similarly, the eight inseparable qualities and vitality, together with 'ear', constitute the *Sota-Dasaka*; together with 'nose', constitute the *Ghāna-Dasaka*; together with 'tongue', constitute the *Jivhā-Dasaka*; together with

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XVII. Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati rūpakalāpā nāma.

the 'body', constitute the *Kāya-Dasaka*; together with the 'female sex,' constitute the *Itthi-Bhāva-Dasaka*; together with the 'male sex', constitute the *Pumbhāva-Dasaka*; and together with the seat of consciousness, constitute the *Vatthu-Dasaka*.

(9) '*Jīvita-Navaka*, the group of nine qualities, including 'vitality' as one, [viz., the eight inseparable qualities and vitality].' (XVIII)

II

§8. *Citta-samuṭṭhāna-Kalāpa*

[*Groups of qualities arising as a result of the states of mind*]

'The following are the six groups that arise as a result of the states of mind :—

(1) '*Suddhaṭṭhaka*, the simple group of only the eight inseparable qualities.

(2) '*Kāya-Viññatti-Navaka*, the group of nine qualities including the 'physical expression' as one [viz., the eight inseparable qualities, and the quality of 'physical expression].'

(3) '*Vacī-Viññatti-Dasaka*, the group of ten qualities including the 'vocal expression' as one [viz., the eight inseparable, the quality of 'vocal expression', and the quality of sound].

XVIII. Tattha jīvitaṃ avinibbhogarūpaṃ ca cakkhunā saha cakkhudasakaṃ ti pavuccati. Tathā sotādīhi saddhiṃ sota-dasakaṃ, ghānadasakaṃ, jivhādasakaṃ, kāya-dasakaṃ itthibhāva-dasakaṃ, pumbhāva-dasakaṃ, vatthu-dasakaṃ, ceti yathākkamaṃ yojetabbaṃ. Avinibbhoga-rūpameva jīvitena saha jīvitanavakanti pavuccati. Ime nava kamma-samuṭṭhānakalāpā.

(4) '*Lahutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability].

(5) '*Kāya-Viññatti-Lahutādi-Dvādasaka*, the group of twelve qualities including the 'physical expression' and lightness and others [viz., the eight inseparable, the quality of physical expression, lightness, pliancy and adaptability].

(6) '*Vacī-Viññatti-Sadda-Lahutādi-Terasaka*, the group of thirteen qualities including 'vocal expression', sound, and lightness and others [viz., the eight inseparable, the quality of vocal expression, sound, lightness, pliancy and adaptability].' (XIX)

III

§9. *Utu-samuṭṭhāna-Kalāpa*

[Groups of qualities arising as a result of the influence of weather]

'The following are the four groups of qualities arising as a result of the influence of weather :—

(1) '*Suddhaṭṭhaka*, the simple group of only the eight inseparable qualities.

(2) '*Sadda-Navaka*, the group of nine qualities including 'sound' as one [viz., the eight inseparable and the quality of sound].

(3) '*Lahutādekādasaka*, the group of eleven qualities

XIX. Avinibbhoga-rūpaṃ pana suddhaṭṭhakaṃ. Tadeva kāya-viññattiyā saha kāya-viññattinavakaṃ, vacī-viññattisaddehi ca saha vacīviññatti-dasakaṃ. Lahutādīhi saddhiṃ lahutādekādasakaṃ. Kāya-viññāttilahutādidvādasakaṃ, vacīviññattisaddalahutāditerasakaṃ ceti cha cittasamuṭṭhāna-kalāpā.

including lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability].

(4) '*Sadda-Lahutādi-Dvādasaka*, the group of twelve qualities including 'sound' and lightness and others [viz., the eight inseparable, the quality of sound, lightness, pliancy and adaptability].' (XX)

(IV)

§10. *Āhāra-samuṭṭhāna-Kalāpa*

[Groups of qualities arising as a result of the assimilation of food]

'The following are the two groups arising as a result of the assimilation of food :—

(1) '*Suddhaṭṭhaka*, the simple group of only the eight inseparable qualities.

(2) '*Lahutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability]'. (XXI)

§11. *The places of their occurrence*

'Among the above twenty-one kinds of groups, the two—the simple group of only the eight inseparable qualities, and the group of nine including 'sound' as one—arising from the influence of weather are found both in the animate and the inanimate bodies. But the

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XX. Suddhaṭṭakaṃ, saddanavakaṃ, lahutādekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti cattāro utusamuṭṭhāna-kalāpā.

XXI. Suddhaṭṭhakaṃ, lahutādekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā.

other kinds of groups are found only 'in the animate bodies.' (XXII)

SUMMARY

'There are twenty-one kinds of the groups of material qualities, of which nine arise from Karma, six from the states of mind, four from the influence of weather, and two from the assimilation of food.

'The material qualities of 'space', and the 'four characteristics' of all existence (viz., growth, continuance, decay and death) are not considered as factors of a group, for, the quality of 'space' is nothing but a relative limitation amongst two or more groups, and the four characteristics are nothing but the essential nature of all the groups.' (XXIII)

XXII. Tattha suddhaṭṭhakaṃ, saddanavakaṃ ceti dve utu-samuṭṭhāna-kalāpā bahiddhā pi labbhanti, avasesā pana sabbe pi ajjhattikameva.

XXIII. Kamma-cittotukāhāra-samuṭṭhānā yathākkamaṃ.
Nava cha caturo dve ti kalāpā ekavīsati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā,
Na kalāpaṅgamiccāhu akāsaṃ lakkhaṇāni ca.

SECTION V

Rūpa-ppavatti-kkamo

[*The modes of function of the material qualities*]

§12. *In the Kāmaloka*

'All the kinds of material qualities are found in the growth of the bodies of different beings in *Kāmaloka*. At the inceptive stage of the *Sansedaja** and *Opapātika*† beings, when the first moment of consciousness arises in them, the following seven groups, at the most, may be got by them :—

(1) '*Cakkhu-Dasaka* [viz., the eight inseparable, vitality and eye].

(2) '*Sota-Dasaka* [viz., the eight inseparable, vitality and ear].

(3) '*Ghāna-Dasaka* [viz., the eight inseparable, vitality and nose].

(4) '*Jivhā-Dasaka* [viz., the eight inseparable, vitality and tongue].

(5) '*Kāya-Dasaka* [viz., the eight inseparable, vitality and touch].

(6) '*Bhāva-Dasaka* [viz., the eight inseparable, vitality and sex].

(7) *Vatthu-Dasaka* [viz., the eight inseparable, vitality and heart].

'At the least, *Cakkhu-Dasaka*, *Sota-Dasaka*, *Ghāna-Dasaka* and *Bhāva-Dasaka* might be missing in them. In that case,

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* Worms and insects which are born themselves from moisture.

† Self-born beings, appearing suddenly independent of parents, such as the being of hell and of the realms higher than the Tāvatinsa.

they should be thought as devoid of those particular groups.

'The following three groups are got by the beings that are conceived in the womb of mother—*Kāya-Dasaka*, *Bhāva-Dasaka* and *Vatthu-Dasaka*.

'In the case of beings devoid of sex, the *Bhāva Dasaka* may be missing.

'As the being grows, *Cakkhu-Dasaka* and the other groups are developed in him in due course.' (XXIV)

§13. *At the time of death*

'And, thus the process of the groups of the material qualities, being generated by the four principles—i.e., by Karma from the moment of *Paṭisandhi*, by the states of mind from the second moment of consciousness, by the influences of the weather from the moment the being has come into existence, and by food from the time it is assimilated—continues on, like the flame of the lamp or the current of the river, as long as he survives.' (XXV)

'At the time of his death, as soon as he gets the seventeenth thought-moment of his *Cuti*-consciousness [i.e.,

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XXIV. Sabbāni pi panctāni rūpāni kāma-loke yathārahaṃ anūnāni pavattiyaṃ upalabbhanti. Paṭisandhiyaṃ pana saṁsedajānaṃ ceva opapātikānaṃ ca cakkhu-sota-ghāna-jivhākāya-bhāva-vatthu-dasakasaṅkhātāni satta dasakāni pātubhavanti ukkaṭṭhavasena, Omakavasena pana cakkhu-sotaghāna-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesaṃ vasena kalāpahāni veditabbā. Gabbha-seyyaka-sattānaṁ pana kāya-bhāva-vatthu-dasakasaṅkhātāni tīṇi dasakāni pātubhavanti. Tatthāpi bhāvadasakaṁ kadāci pi na labbhati. Tato paraṃ pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

XXV. Iccevaṃ paṭisandhimupādāya kammasamuṭṭhānā, dutiyacittamupādāya cittasamuṭṭhānā, ṭhitikālamupādāya utusamuṭṭhānā, ojāpharaṇamupādāya āhārasamuṭṭhānā ceti čatusamuṭṭhāna-rūpakalāpasantati kāmaloke dīpa-jālā viya nadīsoto viya ca yāvatāyukamabbocchinnam pavattati.

when the last course of cognition is complete upon any of the three objects, namely, *Kamma*, *Kamma-Nimitta* and *Gati-Nimitta*, the process of the material qualities produced by Karma is cut off. The material qualities which have been generated up to the last moment by Karma ceases with the *Cuti*-consciousness. Then the 'mind' and also the '*Nutrition* of food' cease to continue their process. And then the 'weather' continues to work on the dead-body, as long as it exist.' (XXVI)

'In this manner, wherever the being is born after death, the material qualities function in him from the very first moment of consciousness, arising at the beginning of his life.' (XXVII)

§14. *In the Rūpa-Loka*

'The following groups do not exist in the *Rūpaloka* :—

Ghāna-Dasaka,

Jivhā-Dasaka,

Kāya-Dasaka,

Bhāva-Dasaka,

and the groups that are produced as a result of the nutrition of food.

'Therefore, the beings of the *Rūpaloka* get only the following four groups arising from Karma at the moment of *Paṭisandhi* :—

(1) *Cakkhu-Dasaka*

XXVI. Maraṇa-kāle pana cuticittopari-sattarasamacittassa ṭhitikālamupādāya kammaja-rūpāni nuppajjanti. Puretaramuppannāni ca kammajarūpāni cuticittasamakālameva pavattitvā nirujjhanti. Tato paraṃ cittajāhārajarūpaṃ ca vocchijjati. Tato paraṃ utusamuṭṭhānarūpaparamparā yāva matakaḷevarasaṅkhātā pavattanti.

XXVII. Iccevaṃ matasattānaṃ punadeva bhavantare,
Paṭisandhimupādāya tathārūpaṃ pavattati.

(2) *Sota-Dasaka*

(3) *Vatthu-Dasaka*

(4) *Jīvita-Navaka.*

'In their life-time, they also get all the groups produced as a result of the states of mind and the weather.

'The unconscious beings do not even have eye, ear, heart, sound and all the material qualities that arise from the mind. Therefore, at the time of *Paṭisandhi*, they have only the group of *Jīvitanavaka* [i.e., the eight inseparable and vitality]. In their life-time, they get also the other qualities that arise from the influences of weather, with the exception of sound.' (XXVIII a)

SUMMARY

'Thus in *Kāmaloka*, *Rūpaloka* and the realm of the unconscious beings, the material qualities function in two ways, namely, at the moment of *Paṭisandhi*, and in the course of life.' (XXVIII b)

'All the twenty-eight kinds of material qualities are found in the beings of *Kāmaloka*. In the beings of the *Rūpaloka* there are only twenty-three [with the exception of nose, tongue, body, male sex, and female sex]. The

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XXVIII (a). Rūpaloke pane ghāna-jivhā-kāya-bhāva-dasakāni ceva āhārajakalāpāni ca na labbhanti. Tasmā tesaṃ paṭisandhikāle cakkhusota-vatthu-vasena tīṇi dasakāni jīvitanavakaṃ ceti cattāro kammasamuṭṭhāna-kalāpā pavattiyaṃ cittotusamuṭṭhānā ca labbhanti.

Asaññasattānaṃ pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sobbāni pi cittajarūpāni. Tasmā tesaṃ paṭisandhikāle jīvitanavakameva, pavattiyaṃ ca sadda-vajjitaṃ utusamuṭṭhānarūpaṃ atiricchati.

(b). Iccevaṃ kāmarūpāsaññisaṅkhātesu tīsu ṭhānesu paṭisandhipavattivasena duvidhā rūpapavatti veditabbā.

unconscious beings have only seventeen [eight inseparable, vitality, lightness, pliancy, adaptability, space, growth, continuance, decay and death].

'The beings of the *Arūpaloka* have no material qualities at all.

'The following kinds of qualities are not obtained at the moment of *Paṭisandhi*—sound, lightness, pliancy, adaptability, the two modes of expression, decay and death.

'All the material qualities are obtained during the course of the life of the beings.' (XXIX)

XXIX. Aṭṭhavīsati kāmesu honti tevīsa rūpisu
Sattarasevasaññīnaṃ arūpe natthi kiñci pi.
Saddo vikāro jaratā maraṇaṃ copapattiyaṃ,
Na labbhanti pavattesu na kiñci pi na labbhati.

SECTION VI

§15. *Nibbāna*

[*The Summum Bonum*]

'*Nibbāna* means a complete and final liberation from '*Vāna*' or desire. It is the object of the types of *Magga* and *Phala* consciousness, and is realised [in four grades] by the *insight* of the four types of the Supra-mundane *Magga* consciousness.' (XXX a)

'This *Nibbāna* is, in its nature, single, but it is treated as twofold in one way, namely, (1) *Nibbāna* with the remaining life, and (2) one without it. There are three modes of it, namely, (1) *Suñña* or void, (2) *Animitta* or distinctionless and (3) *Appaṇihitta* or desireless.' (XXX b)

'The great seers, free from desire, call *Nibbāna* by the following epithets :—

Accuta Pada, the attainment from which there is no fall.

Accanta, the boundless.

Asaṅkhata, the Pure, the unconditioned.

XXX (a). Nibbānaṃ pana lokuttarasaṅkhātaṃ catumaggañāṇena sacchikātabbhaṃ maggaphalānamārammaṇabhūtaṃ vānasankhātāya taṇhāya nikkhantattā nibbānaṃ ti pavuccati.

(b). Tadetaṃ sabhāvato ekavidhampi saupādisesanibbānadhātu anupādisesanibbānadhātu ceti duvidhaṃ hoti kāraṇapariyāyena. Tathā suññataṃ aninittaṃ appaṇihitaṃ ceti tividhaṃ hoti ākārabhedena.

Anuttara, the Supreme.' (XXXI)

'The Buddhas teach that in reality there are only these four categories, namely, *Citta*, *Cetasika*, *Rūpa* and *Nibbāna*.' (XXXII)

XXXI. Padamaccutamaccantaṃ asaṅkhatamanuttaraṃ,
Nibbānamiti bhāsatnti vanamuttā mahesayo.

XXXII. Iti cittaṃ cetasikaṃ rūpaṃ nibbānaniccapi,
Paramatthaṃ pakāsenti catudhā va tathāgatā.

CHAPTER VII

SAMUCCAYA

(The collection of Abhidhammic terms)

§1. *Introductory*

'There are seventy-two entities having their own distinctive characteristics [viz., all the types of consciousness counted as 1+psychic factors 52+ganerated material qualities 18+*Nibbāna* 1=72].

'Now we are going to enumerate the different Abhidhammic terms associated with them, under four heads, namely, (A) of the immoral, (B) of the mixed, (C) of those that pertain to enlightenment, and (D) miscellaneous.' (I-II)

(A)

§2. *Of the immoral*

(a-c) Āsava, Ogha and Yoga

'*Kāma* (=sense-desires), *Bhava* (=love-for-living), *Diṭṭhi* (=false view) and *Avijjā* (=ignorance), these four, are called *Āsava* or that which persist in all beings except the Arhat.

'They are also called *Ogha* or flood, because they are difficult to cross; and *Yoga* or bondage, because they keep

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I. Dvāsattatividhā vuttā vatthudhammā salakkhaṇā;
Tesaṃ dāni yathāyogaṃ pavakkhāmi samuccayaṃ.

II. Akusala-saṅgaho, missaka-saṅgaho, bodhipakkhiyasaṅgaho, sabbasaṅgaho ceti samuccaya-saṅgaho catubbiddho veditabbo.

the beings from realising the Summum Bonum.' (III-V)

(*d*) *Ganthā* (*ties*)

'The following are the four ties :—(1) covetousness, (2) ill-will, (3) the belief that the practice of mere rites and rituals may lead to purity and (4) the dogmatic belief that 'mine alone is truth.' (VI)

(*e*) *Upādāna* (*grasping*)

'These are the four graspings :—(1) of sense-desires, (2) of false view, (3) of mere rite and ritualism and (4) of a theory of soul.' (VII)

(*f*) *Nīvaraṇa* (*hindrances*)

'These are the six *Nīvaraṇa* or hindrances to the practice of *Jhāna* and insight :—(1) sensual passion, (2) ill-will, (3) sloth-and-torpor, (4) distraction and worry, (5) perplexity and (6) ignorance.' (VIII)

(*g*) *Anusaya* (*latent bias*)

'These are the seven forms of *Anusaya* or latent-bias :— (1) sensual passion, (2) love-for-life, (3) aversion, (4) conceit, (5) false view, (6) perplexity and (7) ignorance'. (IX)

III. Kathaṃ? Akusalasaṅgahe tāva, cattāro āsavā, kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo.

IV. Cattāro oghā, Kāmogho, bhavogho, diṭṭhogho, avijjogho.

V. Cattāro yogā, Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.

VI. Cattāro ganthā, Abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho.

VII. Cattāro upādānā—Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

VIII. Cha nīvaraṇāni—kāmacchanda-nīvaraṇaṃ, byāpāda-nīvaraṇaṃ, thīnamiddha-nīvaraṇaṃ, uddhacca-kukkucca-nīvaraṇaṃ, vicikicchā-nīvaraṇaṃ, avijjānīvaraṇaṃ.

IX. Sattānusayā—kāmarāgāunusayo, bhavarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, avījjānusayo.

(*h*) *Saṃyojana* (*fetters*)

'These are the ten *Saṃyojana* or fetters that bind creatures in the rounds of misery, according to the *Suttanta* :—(1) love for living in the *Kāmaloka*, (2) love for living in the *Rūpaloka*, (3) love for living in the *Arūpaloka*, (4) aversion, (5) conceit, (6) false view, (7) belief that the external rituals may lead to purity, (8) perplexity, (9) distraction and (10) ignorance.' (X)

'Again these are the ten *Saṃyojana* according to the *Abhidhamma*—(1) sensual passion, (2) love for living, (3) aversion, (4) conceit, (5) false view, (6) belief that the external rituals may lead to purity, (7) perplexity, (8) envy, (9) selfishness and (10) ignorance.' (XI)

(*i*) *Kilesa* (*the defiling elements*)

'These are the ten *Kilesa* or defilements :—(1) desire, (2) hate, (3) dullness, (4) conceit, (5) false view, (6) perplexity, (7) sloth, (8) distraction, (9) impudence and (10) recklessness.' (XII)

X. Dasa saṃyojanāni—kāmarāga-saṃyojanaṃ, rūpa-rāga-saṃyojanaṃ, arūparāga-saṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṁyojanaṃ, diṭṭhi-saṃyojanaṃ, sīlabbataparāmāsa-saṃyojanaṃ, vicikicchā-saṃyojanaṃ, uddhacca-saṃyojanaṃ, avijjā-saṃyojanaṃ, Suttante.

XI. Aparāni dasa saṃyojanāni—kāmarāga-saṃyojanaṃ, bhavarāga-saṃyojanaṃ, paṭigha-saṃyojanaṃ, māna-saṃyojanaṃ, diṭṭhi saṃyojanaṃ, sīlabbataparāmāsa-saṃyojanaṃ, vicikicchā-saṃyojanaṃ, issā-saṃyojanaṃ, macchariya-saṃyojanaṃ, avijjā-saṃyojanaṃ. Abhidhamme.

XII. Dasa kilesā—lobho, dosa, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ.

SUMMARY

'Now in the above divisions, *Kāma* (sense-desire) and *Bhava* (love-for-living), these two, are the same as *Taṇhā* or craving.

'And the belief that the performance of rites and rituals will lead to purity, the dogmatic belief that mine alone is truth, and the belief in the existence of a soul, these three, are the same as *Diṭṭhi* or false view.' (XIII)

Thus, in reality, there are only—

(1) three *Āsava* [*Kāma* and *Bhava* being considered as one];

(2) three *Ogha* [*Kāma* and *Bhava* being considered as one];

(3) three *Yoga* [*Kāma* and *Bhava* being considered as one];

(4) three *Gantha* or ties [the last two ties being considered as one];

(5) two *Upādāna* or grasping [the last three being considered as one];

(6) eight *Nīvaraṇa* or hindrances to *Jhāna* and insight [by splitting up the 3rd and the 4th into four];

(7) six *Anusaya* or forms of latent bias [the first two being considered as one];

(8) nine *Saṃyojana* or fetters [*Diṭṭhi* and *Sīlabbata-pārāmāsā* being considered as one]; and

(9) ten *Kilesa* or the defiling elements.

XIII. Āsavādisu panettha kāmabhavanāmena tabbatthukā taṇhā adhippetā, sīlabbataparāmāso, idaṃsaccābhiniveso, attavādo ti ca tathā pavattaṃ diṭṭhigatameva pavuccati.

'Thus the terms connected with immoral consciousness are enumerated under nine heads.' (XIV)

(B)

§3. *Of the mixed*

(a) *Hetu*

'The terms enumerated under the present head belong to both the moral and the immoral qualities. Thus there are six *Hetus*, namely :—

Immoral—(1) '*Lobha*, greed, (2) *Dosa*, hate, (3) *Moha*, dullness and deception;

Moral—(4) '*Alobha*, selfsacrificingness, (5) *Adosa*, goodwill, (6) *Amoha*, insight.' (XV)

(*b*) *Jhānaṅga* (*the constituents of Jhāna*)

'These are the seven constituents of *Jhāna*, namely :—

Moral and Immoral—(1) *Vitakka*, applying the mind on the object, (2) *Vicāra*, sustaining the mind on it, (3) *Pīti*, a thrill of pleasant sensation, (4) *Ekaggatā*, concentration, (5) *Somanassa*, delight, (6) *Upekkhā*, indifference,

Immoral—(7) *Domanassa* or excitement with antipathy. (XVI)

(*c*) *Maggaṅga* (*constituents of the Path*)

'These are the twelve constituents of the Path [either leading to *Nibbāna* or away from it]—

XIV. Āsavoghā ca yogā ca tayo ganthā ca vatthuto,
Upādānā duve vuttā aṭṭha nīvaraṇā siyuṃ.
Chaḷevānusayā honti nava saṃyojanā matā,
Kilesā dasa vuttoyaṃ navadhā pāpasaṅgaho.

XV. Missakasaṅgahe cha hetū-Lobho, doso, moho; Alobho, adoso, amoho.

XVI. Satta jhānaṅgāni—vitakko, vicāro, pīti, ekaggatā, somanassaṃ, domanassaṃ, upekkhā.

Moral—(1) *Sammā-Diṭṭhi*, right view, (2) *Sammā-Saṅkappa*, right aspiration, (3) *Sammā-Vācā*, right language, (4) *Sammā-Kammanta*, right action, (5) *Sammā-Ājīva*, right livelihood, (6) *Sammā-Vāyāma*, right endeavour, (7) *Sammā-Sati*, right mindfulness, (8) *Sammā-Samādhi*, right concentration.

Immoral—(9) *Micchā-Diṭṭhi*, wrong view, (10) *Micchā-Saṅkappa*, wrong aspiration, (11) *Micchā-Vāyāma*, wrong endeavour, (12) *Micchā-Samādhi*, wrong concentration.'
(XVII)

(d) *Indriya* (*the faculties*)

'These are the twenty-two guiding faculties of our personality—(1) eye, (2) ear, (3) nose, (4) tongue, (5) touch, (6) female sex, (7) male sex, (8) life, (9) mind, (10) pleasure, (11) pain, (12) delight, (13) antipathy, (14) indifference, (15) *Saddhā* or faith (16) energy, (17) *Sati* or mindfulness, (18) concentration, (19) reason, (20) the feeling that I shall realise what is not yet realised, (21) partial realisation and (22) the final realisation.'
(XVIII)

(e) *Balāni* (*the forces*)

'These are the nine forces in us :—

Moral—(1) *Saddhā*, faith, (2) *Viriya*, energy, (3) *Sati*,

XVII. Dvādasa maggaṅgāni—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājivo, sammāvāyāmo, sammāsati, sammāsamādhi, micchādiṭṭhi, micchāsaṅkappo, micchāvāyāmo, micchāsamādhi.

XVIII. Bāvīsatindriyāni—cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, manindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.

mindfulness, (4) *Samādhi*, concentration, (5) *Paññā*, reason, (6) *Hiri*, modesty, (7) *Ottappa*, discretion,

Immoral—(8) *Ahirika*, impudency, (9) *Anotappa* shamelessness.' (XIX)

(f) *Adhipati* (*the dominating factors in us*)

'These are the four dominating factors in us :—

Moral and immoral—(1) *Chanda*, an urge to do, (2) *Citta*, thought (active), (3) *Viriya*, energy.

Moral—(4) *Vīmansā*, the will to investigate.' (XX)

(g) *Āhāra* (*the modes of nutrition*)

'These are the four modes of nutrition :—

(1) '*Kabaḷīkāra*, the food that can be taken.

(2) '*Phassa*, contact.

(3) '*Manosañcetanā*, the volitional activity of the mind.

(4) '*Viññāṇa*, the *Paṭisandhi*-consciousness.' (XXI)

SUMMARY

'Now about the last three kinds of *Indriya*:—the feeling that I shall realise what is not yet realised is the knowledge of the Path of stream-attainment : the final realisation is the same as the knowledge of the fruition of Arahatahood; and the partial realisation is the knowledge of the six stages between these two [viz., *Sotāpatti-Phala*, *Sakadāgāmimagga*, *Sakadāgāmi-phala*, *Anāgāmi-magga*, *Anāgāmi-phala*, *Arahatta-magga*].

XIX. Nava balāni—Saddhā-balaṃ, viriya-balaṃ, satibalaṃ, samādhi-balaṃ, paññā-balaṃ, hiri-balaṃ, ottappa-balaṃ, ahirika-balaṃ, anotappa-balaṃ.

XX. Cattāro adhipatī—chandādhipati, cittādhipati, viriyādhipati, vīmaṃsādhipati.

XXI. Cattāro āhāra—kabaḷīkāro āhāro, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

'*Jīvitindriya* (life) is two-fold, namely, (1) of the matter and (2) of the mind.' (XXII)

'The constituents of *Jhāna* are not found in the twice fivefold *Viññāṇa*, the forces in the states devoid of energy [viz., *Pañcadvārāvajjana* 1+twice five fold *Viññāṇa* 10+*Sampaṭicchana* 2+*Santīraṇa* 3=16], and the constituents of the Path in the types of *Ahetuka*-consciousness.'

'In the type of perplexed consciousness concentration is so feeble that it can not be developed to function as a constituent-of-the-path, or an *Indriya*, or a *Bala* (force).*

'Among the four dominating factors [viz., *Chanda*, *Citta*, *Viriya* and *Vīmansā*], only one may arise at a time only in those types of consciousness which are accompanied by either two or three *Hetus*.'

'Thus, these terms, both moral and immoral, have been enumerated under seven heads, as under :—

(*i*)	*Hetu*	6
(*ii*)	Constituents of *Jhāna* .. .. .. [*Somanassa*, *Domanassa* and *Upekkhā* being treated as one, i.e., *Vedanā*]	5
(*iii*)	Constituents of the Path	9

XXII. Indriyesu panettha sotāpattimaggañāṇaṃ anaññātaññassāmītindriyaṃ. arahattaphalañāṇaṃ aññātāvindriyaṃ.

Majjhe cha ñāṇāni aññindriyānī ti vuccanti. Jīvitindriyaṃ ca rūpārūpavasena duvidhaṃ hoti.

XXIII. Pañcaviññāṇesu jhānaṅgāni, aviriyesu balāni, ahetukesu maggaṅgāni na labbhanti. Tathā vicikicchā-citte ekaggatā maggindriyabalabhāvaṃ na gacchati.

Dvihetuka-tihetukajavanesveva yathāsambhvaṃ adhipati ekova labbhati.

*That is, it can not function as Sammā-Samādhi, Micchā-Samādhi, Samādhindriya, or Samādhi-Bala.

[*Sammā-Saṅkappa* and *Micchā-Saṅkappa* are nothing but the two directions of *Vitakka*; they should be, therefore, treated as one. Similarly, *Micchā-Vāyāma* and *Sammā-Vāyāma* should be treated as one, both being the kinds of *Viriya*. *Micchā-Samādhi* and *Sammā-Samādhi* both are concentration of the mind, therefore, they should be also treated as one].

(4) *Indriya*, the guiding faculties 16
[10 to 14 should be taken as one *Vedanindriya*. The last four, i.e., 'reason' and the remaining three *Indriya* of the Supra-mundane plane, should be taken as one, being the different stages of 'knowledge'. The eighth *Indriya*, i.e., 'life' should be counted as two, being that of matter and of mind].

(5) '*Bala*, the forces 9
(6) '*Adhipati*, the dominating factors in us .. 4
(7) '*Āhārā*, the forms of nutrition.' 4

(XXIV)

(C)

§4. *Of those that pertain to enlightenment*

(a) *Satipaṭṭhāna* (constant awareness)

XXIV. Cha hetū pañca jhānaṅgā maggaṅgā nava vatthuto,
Soḷasindriyadhammā ca baladhammā naveritā.
Cattārodhipatī vuttā tathāhārā ti sattadhā,
Kusalādisamākiṇṇo vutto missakasaṅgaho.

'There are four practices of constant awareness, namely :—

(1) *Kāyānupassanā*, constant awareness of one's physical states.

(2) *Vedanānupassanā*, constant awareness of the states of one's feeling.

(3) *Cittānupassanā*, constant awareness of the states of one's mind.

(4) *Dhammānupassanā*, constant awareness of the Dharma's.' (XXV)

[See *Dīghanikāya*, *Mahāsatipaṭṭhānasutta.*]

(b) *Sammappadhāna* (the Right Efforts)

'These are the four Right Efforts :—

(1) 'The effort to put away evils that have arisen.

(2) 'The effort to prevent the arising of unrisen evils.

(3) 'The effort to bring about the arising of unrisen good.

(4) 'The effort to further the good that has already arisen.' (XXVI)

(c) *Iddhipāda* (the Psychic Powers)

'These are the four Psychic Powers :—

(1) 'The urge to do.

XXV. Bodhipakkhiya-saṅgahe cattāro satipaṭṭhānā-kāyānupassanā-satipaṭṭhānaṃ, vedanānupassanā-satipaṭṭhānaṃ, cittānupassanā-satipaṭṭhānaṃ, dhammānupassanā-satipaṭṭhānaṃ.

XXIV. Cattāro sammappadhānā—uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ dhammānaṃ anuppādāyā vāyāmo, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo, uppannānaṃ kuslānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo.

(2) 'The active thought.

(3) 'Energy.

(4) 'The will to investigate.' (XXVII)

(d) *Indriya* (the guilding faculties)

'These are the five guiding Faculties :—

(1) 'Faith.

(2) 'Energy.

(3) 'Constant awareness.

(4) 'Concentration.

(5) 'Reason.' (XXVIII)

(e) *Balāni* (the Forces)

'These are the five Forces in us :—

(1) 'Faith.

(2) 'Energy.

(3) 'Constant awareness.

(4) 'Concentration.

(5) 'Reason.' (XXIX)

(f) '*Bojjhaṅga* (the factors of Enlightenment).

'These are the seven factors through the practice of which one may attain Enlightenment :—

(1) 'Constant awareness.

(2) 'Search after the truth.

(3) 'Energy.

XXVII. Cattāroiddhipādā—Chandiddhipādo, cittidhipādo, viriyiddhipādo, vimansiddhipādo.

XXVIII. Pañcindriyāni—saddhindriayaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṁ, paññindriyaṃ.

XXIX. Pañca balāni—saddhā-balaṃ, viriya-balaṃ, satibalaṃ, samādhi-balaṃ, paññābalaṃ.

(4) 'A thrill of pleasant sensation.

(5) 'Serenity.

(6) 'Concentration.

(7) 'Equanimity.' (XXX)

(g) *Maggaṅga* (constituents of the Path)

'These are the eight constituents of the Path :—

(1) 'Right view.

(2) 'Right aspiration.

(3) 'Right language.

(4) 'Right action.

(5) 'Right livelihood.

(6) 'Right endeavour.

(7) 'Right mindfulness.

(8) 'Right concentration.' (XXXI)

SUMMARY

'Now, among these, the four *Satipaṭṭhāna* are the same as *Sammā-Sati* (right mindfulness).

'The four *Sammappadhāna* (the ways of Right Effort) are the same as *Sammā-Vāyāma* (right endeavour).' (XXXII)

'Thus, the above thirty-seven terms have been described under seven heads, as follows :—

XXX. Satta bojjhaṅgā—sati-sambojjhaṅgo, dhammavicaya-sambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhango, passaddhi-sambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

XXXI. Aṭṭha maggaṅgāni—sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

XXXII. Ettha pana, cattāro satipaṭṭhānā ti sammāsati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.

(i)	'*Satipaṭṭhāna*	4
(ii)	'*Sammappadhāna*	4
(iii)	'*Iddhi-Pāda*	4
(iv)	'*Indriya*	5
(v)	'*Bala*	5
(vi)	'*Bojjhaṅga*	7
(vii)	'*Maggaṅga*	8
		37

Now considering

(*a*) the four *Satipaṭṭhāna*=*Sammā Sati*, and

(*b*) the four *Sammappadhāna*=*Sammā-Vāyāma*, they are in reality only of fourteen kinds, as under :—

(i)	'*Satipaṭṭhāna*=*Sammāsati*	1
(ii)	'*Sammappadhāna*=*Sammā Vāyāma* ..	1
(iii)	*Iddhipāda*=*Chanda, Citta, Vīmansa* ..	3
(iv)	*Indriya*=*Saddhā, Samādhi*	2
(v)	*Bala*	0
(vi)	*Bojjhaṅga*=*Pīti, Passaddhi, Upekkhā* ..	3
(vii)	*Maggaṅga*=*Sammā-Vācā, Kammanta, Ājiva, Saṅkappa,*	4
		14

(XXXIII)

'In the above enumeration of terms pertaining to Enlightenment :—

XXXIII. Chando cittamupekkhā ca saddhāpassaddhipītiyo,
Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ.
Sammāsati samādhī ti cuddasete sabhāvato,
Sattatiṃsappabhedena sattadhā tatha saṅgaho.

(a) the following nine have been considered only once :—

1. *Sammā-Saṅkappa*, right aspiration.
2. *Passaddhi Bojjhaṅga*, serenity.
3. *Pīti Bojjhaṅga*, a thrill of pleasant sensation.
4. *Upekkhā Bojjhaṅga*, equanimity.
5. *Chanda Iddhipāda*, the urge to do.
6. *Citta Iddhipāda*, the active thought.
7. *Sammā Vācā*, right language.
8. *Sammā Kammanta*, right action.
9. *Sammā Ājīva*, right livelihood.

(b) *Viriya* (energy) has been considered nine times [viz., *Sammappadhāna* 4+*Viriya Iddhipāda* 1+*Viriya Indriya* 1+*Viriya Bala* 1+*Viriya Bojjhaṅga* 1+*Sammā Vāyāma* 1=9].

(c) '*Sati* (mindfulness) has been considered eight times (viz., *Satipaṭṭhāna* 4+*Sati Indriya* 1+*Sati Bala* 1+*Sati Bojjhaṅga* 1+*Sammā Sati* 1=8].

(d) '*Samādhi* (concentration) has been considered four times (viz., *Samādhi Indriya* 1+*Samādhi Bala* 1+*Samādhi Bojjhaṅga* 1+*Sammā Samādhi* 1=4].

(e) '*Paññā* (reason) has been considered five times [viz., *Vīmaṁsā Iddhipāda* 1+*Paññā Indriya* 1+*Paññā Bala* 1+*Dhamma-vicaya* 1+*Sammā Diṭṭhi* 1=5].

(f) '*Saddhā* (faith) has been considered twice [viz., *Saddhā Indriya* 1+*Saddhā Bala* 1=2].' (XXXIV)

XXXIV. Saṅkappapassaddhi ca pītupekkhā,
Chando ca cittaṃ viratittayaṃ ca,

The above can be verified with the help of the following table :—

(I)	*Satipaṭṭhāna—Kāya-Vedana-Citta-Dhammānupassanā*	4
(II)	*Sammappadhāna—Uppannānaṃ pāpakānaṃ dhammānaṃ* etc., ...	4
(III)	*Iddhipāda—Chanda, Viriya, Citta, Vīmaṁsā*	4
(IV)	*Indriya—Saddhā, Viriya, Sati, Samādhi, Paññā*	5
(V)	*Bala—Saddhā, Viriya, Sati, Samādhi, Paññā.*	
(VI)	*Bojjhaṅga—Sati, Dhamma-vicaya, Viriya, Pīti, Passaddhi, Samādhi, Upekkhā* ..	7
(VII)	*Maggaṅga—Sammā-Diṭṭhi, Saṅkappa, Vācā, Kammanta, Ājīva, Vāyāma, Sati, Samādhi* ..	8
		37

'All the above qualities enumerated under this head are found in the types of the Supra-mundane consciousness, but, at times, *Saṅkappa* (i.e., *Vitakka*) and *Pīti* may or may not be present [i.e., there is no *Saṅkappa*= *Vitakka* in the types of Supra-mundane consciousness associated with a stage of *Jhāna* higher than the first;

Navekaṭṭhānā viriyaṃ navaṭṭha
Satī, samādhī catu pañca paññā;
Saddhā duṭṭhānuttamasattatiṃsa,
Dhammānameso pavaro vibhāgo.

and there is no *Pīti* in them associated with a *Jhāna* higher than the third.]

'In the types of mundane consciousness, they are found, as the occasions permit, in the course of practising the sixfold Purity.' (XXXV)

(D)

§5. *Of the miscellaneous ones*

(a) *Khandha* (*the Aggregates*)

'A being is a composite of these five aggregates or *Khandhas* :—

(1) '*Rūpa*, the aggregate of the material qualities.

(2) '*Vedanā*, the aggregate of the different kinds of feeling.

(3) '*Saññā*, the aggregate of perceptions.

(4) '*Saṅkhāra*, the aggregate of the fifty mental tendencies [the *Cetasikas* except *Vedanā* and *Saññā* which have been treated as independent *Khandhas*].

(5) *Viññāṇa*, the aggregate of the types of consciousness.' (XXXVI)

The aggregate of all the material qualities is called Rūpa; and the remaining four aggregates of mental states are together called *Nāma*. A 'being' consists of only *Rūpa* and *Nāma* : there does not exist a 'soul or the 'spiritual self' beyond these.

XXXV. Sabbe lokuttare honti na vā saṅkappa-pītiyo,
Lokiye pi yathāyogaṃ chabbisuddhippavattiyaṃ.

XXXVI. Sabbasaṅgahe pañcakkhandhā—rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

It is upon the basis of these five aggregates that one gets the ignorance of 'Iness' or 'Myness'. They are, therefore, called *Upādāna-Khandha* or the Aggregates as the objects of Grasping.'

(b) *Upādāna Khanda*

The aggregates as objects of grasping

'As in (a) (XXXVII)

(c) *Āyatana*

(*The fields on which consciousness arises*)

The six doors, viz., eye, ear, nose, tongue, body, and mind; and their respective objects, viz., form, sound, smell, taste, touch, and ideas, these twelve, are called the *Āyatanas* or the fields on which consciousness arises.

'They are

(1) Eye, (2) Ear, (3) Nose, (4) Tongue, (5) Body, (6) Mind, (7) Form, (8) Sound, (9) Smell, (10) Taste, (11) Touch, (12) Ideas.' (XXXVIII)

(d) *Dhātu* (*the elementaries*)

'These are the eighteen *Dhātus* or elementaries :—

(1) eye, (2) ear, (3) nose, (4) tongue, (5) body, (6) mind, (7) form, (8) sound, (9) smell, (10) taste,

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XXXVII. Pañcupādānakkhandhā—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

XXXVIII. Dvādasāyatanāni—cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ, rūpāyatanaṃ, saddāyātanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ.

(11) touch, (12) ideas, (13) eye-consciousness, (14) ear-consciousness, (15) nose-consciousness, (16) tongue-consciousness, (17) body-consciousness, (18) mind-consciousness.' XXXIX.

(e) *Ariya-Sacca* (*the Nable Truths*)

'These are the four Noble Truths :—

(1) '*Dukkha*, misery.

(2) '*Dukkha-Samudaya*, the origin of misery.

(3) '*Dukkha-Nirodha*, the cessation of misery.

(4) *Paṭipadā*, the Path leading to the cessation of misery.' (XL)

(f) *Dhammāyatana* and *Manāyatana*

[*The spheres of ideational objects, and of consciousness*]

'The following sixty-nine principles are collectively called *Dhammāyatana* (the sphere of ideational objects) or *Dhammadhātu* (the element of ideational objects)—

'*Nibbāna*	1
'*Cetasika*, psychic factors	52
'*Sukhuma Rūpa*, the subtle material qualities ..	16
	69

XXXIX. Aṭṭhārasa dhātuyo—cakkhu-dhātu, sota-dhatu, ghāna-dhātu, jivhā-dhātu, kāya-dhātu; rūpa-dhātu, saddha-dhātu, gandha-dhātu, rasa-dhātu, phoṭṭhabba-dhātu; cakkhu-viññāṇa-dhātu, sotaviññāṇa-dhātu, ghānaviññāṇa-dhātu, jivhā-viññāṇa dhātu, kāya-viññāṇa-dhātu; mano-dhātu, dhamma-dhātu, mano-viññāṇa-dhātu.

XL. Cattāri ariyasaccāni—dukkhaṃ ariyasaccaṃ, dukkha-samudayaṃ ariyasaccaṃ, dukkhanirodhaṃ, ariyasaccaṃ, dukkha-nirodha-gāminīpaṭipadā ariyasaccaṃ.

'*Manāyatana* (=the sphere of mind) consists of the seven elements of cognition [viz., (1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, (6) *Manodhātu*, the simple cognition, and (7) *Manoviññāṇa-Dhātu*, the reflective cognition'. (XLI)

SUMMARY

'The above terms have been described under five heads, as follows :—

(*i*) 'The five Aggregates, (1) *Rūpa*, (2) *Vedanā*, (3) *Saññā*, (4) *Saṅkhāra*, and (5) *Viññāṇa*.

(*ii*) 'The five aggregates as objects of grasping. *Nibbāna* is not composite, it can not be, therefore, included among the *Khandhas* belonging to the three planes [*Kāma*, *Rūpa* and *Arūpa*].

(*iii*) 'The twelve *Āyātanās*, with consideration to the doors and their respective objects.

(*iv*) 'The eighteen *Dhātus* taking into account the doors, their respective objects, and the consciousness arising thereby.

(*v*) 'The four Noble Truths, namely, (1) misery, the cycle of birth and death in the three planes, (2) the

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XLI. Ettha pana cetasika-sukhumarūpa-nibbāna-vasena ekūnasattati dhammā dhammāyatanaṃ, dhammadhātū ti ca saṅkhaṃ gacchanti. Manāyatanameva sattaviññāṇadhātuvasena bhijjati.

origin, *Taṇhā* or desire, (3) the cessation of misery, *Nibbāna*, and (4) the eight-fold Noble Path.' (XLII-XLIII).

XLII. Rūpaṃ ca vedanā saññā sesā cetasikā tathā,
Viññāṇamiti pañcete pañcakkhandhā ti bhāsitā.
Pañcupādānakkhandhā ti tathā tebhūmakā matā,
Bhedābhāvena nibbānaṃ khandhasaṅgahanissaṭaṃ.
Dvārālambanabhedena bhavantāyatnāni ca,
Dvārālambanataduppanna-pariyāyena dhātuyo.

XLIII. Dukkhaṁ tebhūmakaṃ vaṭṭaṃ taṇhā samudayo bhave,
Nirodho nāma nibbānaṃ maggo lokuttaro mato.
Maggayuttā phalā ceva catusaccavinissaṭā,
Iti pañcappabhedena pavutto sabbasaṅgaho.

CHAPTER VIII

PACCAYA-SAṆGAHA

[*The philosophy of relation*]

SECTION I

PAṬICCA-SAMUPPĀDA

(*The law of 'this arises depending on that'*)

§1. *Introductory*

'Now we are going to discuss how a state of thing stands in relation with the other in the phenomenal world.' (I)

'Relation has been considered in two ways namely:—

(1) '*Paṭicca-Samuppāda-Naya*, the relation which is governed by the law of 'this arises depending on that.'

(2) '*Paṭṭhāna-Naya*, the system of relation between the states of thing.

'The respected teacher [Buddhaghosa in the *Visuddhi Magga*] has mixed these two in one.' (II-III)

§2. *Paṭicca Samuppāda*

We have seen above that the man is a composite of

I. Yesaṃ saṅkhatadhammānaṃ ye dhammā paccayā yathā,
Taṃ vibhāgamihedāni pavakkhāmi yathārahaṃ.

II. Paṭiccasamuppādanayo, paṭṭhānanayo ceti paccayasaṅgaho duvidho veditabbo.

III. Tattha tabbhāvabhāvibhāvākāramattopalakkhito paṭicca-samuppādanayo. Paṭṭhānanayo pana āhacca-paccayaṭṭhiti-mārabbha pavuccati. Ubhayaṃ pana vomissitvā papañcenti Ācariyā.

mental and physical aggregates that are in a state of continuous flux, and also how he is born, and what becomes of him after his death.

Now we are going to examine the same in the light of the law of *Paṭiccasamuppāda*.

By ignorance the being fails to view the true impermanent and substanceless nature of existence. He relishes the things of the world, taking them to be real and lasting and creates a craving for them. Due to his cravings, he grasps to attain one and avoid the other. This leads to the continuity of his life-process, a chain of struggle for living. His cravings and grasping do not end with the destruction of his physical frame, but they keep the struggle on in another birth.

His good and bad activities (=*Saṅkhāra*) of one life determine the type of his birth, his mental disposition, and all his resultant consciousness (*Vipāka*) in the next (i.e., his *Viññāṇa*). This gives rise to the mental and the physical states (*Nāma-Rūpa*) in his new life according to its own nature. Depending on these he gets the six *Āyatana*, namely, eye, ear, nose, tongue, body, and mind (*Saḷāyatana*). Depending on the six *Āyatana* he gets a contact (*Phassa*) with the object of cognition. Contact arouses feeling (*Vedanā*). Feeling gives rise to craving (*Taṇhā*), and that to grasping (*Upādana*), which keeps on the process of life (*Bhava*). Grasping does not cease with the death of the being, but it flows on in the next birth (=*Jāti*). So, he starts a new life again. He becomes

old, dies, gets all kinds of grief, lamentation, pain, anxiety and trouble (=*Jarā-Maraṇa-Soka-Parideva-Dukkha-Domanassupāyāsā*).

Thus he moves on and on in the cycle of birth and death as long as he is in the bondage of ignorance (=*Avijjā*).

The Arhat has uprooted his ignorance completely and finally. Therefore, his activities, which are always good, do not yield *Vipāka*. They are without attachment, i.e., *Kiriyā* or inoperative. When there is no *Vipāka*, his process of life will cease to continue after death. When there is no life after death, no mental and physical states (*Nāma-Rūpa*) will arise. Then there will be no *Saḷāyatana*; then no *Phassa*; then no *Vedanā*; then no *Taṇhā*; then no *Upādāna*; then no *Bhava*; then no *Jāti*; and then no *Jarā-Maraṇa-Soka-Parideva-Dukkha-Domanassupāyāsa*. This is *Nibbāna*, the cessation of all evils.

'This is *Paṭiccasamuppāda*, the law of 'this arises depending on that :—

'Depending on ignorance (=*Avijjā*) there arise the activities of life (=*saṅkhāra*).

Depending on the activities [that yield *Vipāka*] there arises *Paṭisandhi*-consciousness (=*Viññāṇa*) [in another birth after the expiry of this life].

Depending on *Paṭisandhi*-consciousness there arise the mental and the physical states of the being (=*Nāma-Rūpa*)

'Depending on the mental and the physical states there arise the six *Āyatana*, namely, eye, ear, nose, tongue, body and mind (=*Saḷāyatana*).

'Depending on the six *Āyatana* there arises contact (=*phassa*) with the object.

'Depending on contact there arise the different kinds of feeling (=*Vedanā*).

'Depending on feeling there arises a craving for the object (=*Taṇhā*).

'Depending on craving there arises a grasping (=*Upādāna*).

'Depending on grasping there arises the process of life (=*Bhava*).

'The process of life flows on into another birth (=*Jāti*) after death.

'Birth is followed by decay, death, grief, lamentation, ill, anxiety and all kinds of trouble (=*Jarā-Maraṇa-Soka-Parideva-Dukkha-Domanassa-Upāyāsa*).

'Thus does originate the whole body of evils.' (IV)

§3. *Paṭiccasamuppāda reviewed*

The law of *Paṭiccasamuppāda* explains :—

(*a*) That there was a previous life of the being in which, due to ignorance (*Avijjā*), he did all kinds of good and bad actions (*Saṅkhāra*).

IV. Tattha avijjāpaccayā saṅkhārā. Saṅkhāra-paccayā viññāṇaṃ. Viññāṇa-paccayā nāmarūpaṃ. Nāmarūpa-paccayā saḷāyatanaṃ, Saḷāyatana-paccayā phasso. Phassa-paccayā vedanā. Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānaṃ. Upādāna-paccayā bhavo. Bhava-paccayā jāti. Jātipaccayā jarāmaraṇa-soka-parideva-dukkha—domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hotī ti. Ayamettha paṭicca-samuppādanayo.

This is called *Atīta Kamma-Bhava*, the process of active life in his previous birth.

(*b*) Due to the *Vipāka* of this he gets *Paṭisandhi* in the present birth (*Viññāṇa*), which gives rise to mind and body (*Nāma-Rūpa*) upon the basis of which there develop the six *Āyatana*; which cause a contact with the object (*Phassa*); as a result of which the subject feels that he has been affected by the object (*Vedanā*).

This much is the process of his present life *as the result of his previous Karma* called *Paccuppanna Upapatti-Bhava*, the process at the time of taking birth.

Then due to the feeling he gets craving (*Taṇhā*) and grasping (*Upādāna*), and keeps on the struggle of life, doing all kinds of good and bad actions (*Bhava*).

This is the active part of his present life called *Paccuppanna Kamma-Bhava*, the process of his activities in the course of his present span of life.

These yield *Vipāka*, and

(*c*) he gets *Paṭisandhi* in some other life according to it (*Jāti*) which is again followed by decay, death and all evils (*Jarā-Maraṇa* etc.)

This is the future resultant of the present called *Anāgata Upapatti-Bhava*, the process of life in the future as a result of the present.

Thus there are twelve constituents in the law of *Paṭiccasamuppāda*, namely, (1) *Avijjā* (ignorance) (2) *Saṅkhāra* (good and bad activities), (3) *Viññāṇa* (*Paṭisandhi*-

consciousness in the next birth), (4) *Nāmarūpa* (mental and physical states arising at the time of *Paṭisandhi*), (5) *Saḷāyatana* (development of eye, ear, nose, tongue, body and mind in the course of life), (6) *Phassa* (contact), (7) *Vedanā* (feeling), (8) *Taṇhā* (craving), (9) *Upādāna* (grasping), (10) *Bhava* (the life-process = the struggle of life), (11) *Jāti* (birth after death), (12) *Jarā-Maraṇa* etc., (the evils following the birth).

Thus the law of *Paṭiccasamuppāda* takes into consideration four sections from the previous, the present, and the future lives, namely :—

(*a*) *Atīta Kamma-Bhava*, the active part of the previous life represented by the first two constituents, viz., *Avijjā* and *Saṅkhāra*. In reality, these two include the middle three active constituents as well, viz., *Taṅhā*, *Upādāna*, and *Bhava*.

(*b*) *Paccuppanna Vipāka-Bhava* or the present resultant of the previous Karma, comprising the five constituents, namely, *Viññāṇa*, *Nāmarūpa*, *Saḷāyatana*, *Phassa* and *Vedanā*.

(*c*) *Paccuppanna Kamma-Bhava*, the present active life that will yield resultant in the coming birth, represented by the three constituents, namely, *Taṇhā*, *Upādāna* and *Bhava*. But, in reality, they include the other two active constituents as well, viz., *Avijjā* and *Saṅkhāra*.

(*d*) *Anāgata Vipāka-Bhava*, the resultant of the present Karma in the coming birth, represented by the

last two constituents, viz., *Jāti* and *Jarāmaraṇa* etc., which really mean all the five resultant constituents, namely, *Viññāṇa*, *Nāmarūpa*, *Saḷāyatana*, *Phassa* and *Vedanā*.

These four sections—one of the previous, two of the present, and one of the future—are called the four *Saṅkhepa*, each consisting of five constituents.

There are three junctions (*Sandhi*) in the process of these four sections, namely.

(1) that of the previous activity with the present resultant,

(2) that of the present resultant with the present activity,

(3) that of the present activity with the future resultant.

The twenty constituents coming under the four sections are called the twenty *Ākāras* or modes.

The above may be studied with the following diagram :—

The constituents of *Paticcasamuppāda*	The three successive lives	The four sections and twenty modes	The three junctions
1. Ignorance (*Avijjā*) 2. Good and bad activities (*Saṅkhara*)	Past	I *Alīta Kamma Bhava* 1. *Avijjā* 2. *Taṇha* 3. *Upādāna* 4. *Bhava* 5. *Saṅkhāra*	
3. *Paṭisandhi*-consciousness (*Viññaṇa*) 4. Mind and body (*Nāma-Rūpa*). 5. The six *Āyatanas* 6. Contact (*Phassa*) 7. Feeling (*Vedanā*)	Present	II *Paccuppanna Vipāka Bhava* 6. *Viññāṇa* 7. *Nāmarūpa* 8. *Saḷāyatana* 9. *Phassa* 10. *Vedanā*	I
8. Craving (*Taṇhā*) 9. Grasping (*Upādāna*) 10. The process of life (*Bhava*).		III *Paccuppanna Kamma Bhava* The same as I.	II
11. Birth in the coming life (*Jāti*) 12. Decay, death and all evils (*Jarāmaraṇa* etc.).	Future	IV *Anāgata Vipāka Bhava.* The same as II.	III

'In the law of *Paṭiccasamuppāda* the following should be understood :—(1) the three successive lives (*Addhā*), (2) the twelve constituents (*Aṅga*), (3) the twenty modes (*Ākāra*), (4) the three junctions (*Sandhi*), (5) the four sections (*Saṅkhepa*), (6) the three rounds (*Vaṭṭa*) and (7) the two roots (*Mūla*).' (V)

'How so ?

'*Avijjā* and *Saṅkhāra* belong to the Past, *Jāti* and *Jarāmaraṇa* etc. to the Future, and the eight constituents in the middle to the Present. These are the three successive births' (VI)

'*Avijjā* (ignorance), *Saṅkhāra* (good and bad activities), *Viññāṇa* (*Paṭisandhi*-consciousness), *Nāma-Rūpa* (mind and matter), *Saḷāyatana* (the six bases), *Phassa* (contact), *Vedanā* (feeling), *Taṇhā* (craving), *Upādāna* (grasping), *Bhava* (the process of life), *Jāti* (birth in the coming life) and *Jarāmaraṇa* (decay and death), these twelve, are the constituents of the law of *Paṭiccasamuppāda*. *Soka* (grief) and others are nothing but the evils that come out of it.' (VII)

'The first two constituents, *Avijjā* and *Saṅkhāra*, include the other three active constituents as well, namely, *Taṇhā*, *Upādāna* and *Bhava*. Similarly, *Taṇhā*, *Upādāna*

V. Tattha tayo addhā, dvādasaṅgāni, vīsatākārā, tisandhi, catusaṅkhepā, tīṇi vaṭṭāni, dve mūlāni ca veditabbāni.

VI. Katham? Avijjā-saṅkhārā atīto addhā. Jāti-jarāmaraṇaṃ anāgato addhā. Majjhe aṭṭha paccupanno addhā ti tayo addhā.

VII. Avijjā, saṅkhārā, viññaṇaṃ, nāmarūpaṃ, saḷāyatanaṃ, phasso, vedanā, taṇhā, upādānaṃ, bhavo, jāti, jarāmaraṇan ti dvādasaṅgāni. Sokādivacanaṃ panettha nissandaphalanidassanaṃ.

and *Bhava* include *Avijā* and *Saṅkhāra* as well. The last two constituents, *Jāti* and *Jārāmaraṇa*, really mean the five resultant constituents, namely, *Viññāṇa*, *Nāmarūpa*, *Saḷāyatana*, *Phassa* and *Vedanā*. Thus there are five active constituents of the previous life which yield the five resultant constituents of the present. And there are five active constituents of the present life which yield the five resultant constituents of the coming one.

'Thus there are twenty modes (*Ākāra*), three junctions (*Sandhi*), and four sections (*Sankhepa*). (VIII)

These are the three circles one moving the other :—

(1) *Kilesa-Vaṭṭa* or the circle of defilement, consisting of *Avijjā*, *Taṇhā* and *Upādāna*.

(2) *Kamma-Vaṭṭa* or the circle of Karma, consisting of the active part in the process of life (*Kamma-Bhava*), together with all the kinds of good and bad activities (*Saṅkhāra*).

(3) *Vipāka-Vaṭṭa* or the circle of *Vipāka*, consisting of the resultant part in the process of life.

The other constituents, *Avijjā* and *Taṇhā*, are the two roots.

VIII. Avijjāsaṅkhāraggahaṇena panettha taṇhūpādāna-bhavā pi gahitā bhavanti. Tathā taṇhūpādāna-bhavaggahaṇena ca avijjā-saṅkhārā. Jātijarā-maraṇa-ggahaṇena ca viññāṇādiphala-pañcakam-eva gahitanti katvā

Atīte hetavo pañca, idāni phalapañcakaṃ,
Idāni hetavo pañca, āyatiṃ phala-pañcakanti.

Vīsatākārā, tisandhi catusaṅkhepā ca bhavanti.

IX. Avijjā-taṇhūpādānā ca kilesavaṭṭaṃ; kamma-bhavasaṅkhāto bhavekadeso saṅkhārā ca kamma-vaṭṭaṃ; upapattibhavasaṅkhāto bhavekadeso avasesā ca vipākavaṭṭaṃ ti tīṇi vaṭṭāni. Avijjā-taṇhāvasena dve mūlāni ca veditabbāni.

'It is only through putting a stop to these two roots that the round of birth and death can be ended.

'*Avijjā* grows with the growth of the *Āsavas*. This leads the being to roam from life to life in the three planes of existence, constantly tortured by decay, death and all kinds of evils.

'This is the law of *Paṭiccasamuppāda* taught by the Great Sage.' (X)

X. Tesameva ca mūlānaṃ nirodhena nirujjhati.
Jarāmaraṇamucchāya piḷitānamabhiṇhaso,
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭamābandhamiccevaṃ tebhūmakamanādikaṃ,
Paticcasamuppādo ti paṭṭhapesi mahāmuni.

SECTION II

PAṬṬHĀNA-NAYA

[*The system of co-relation*]

§4. *Introductory*

Paccaya-Dhamma is a state of thing that assists in the arising of another called the *Paccayuppanna-Dhamma* or that which has come to exist conditioned by the former. The relation between these two is called a *Paccaya* which is named after the nature of the *Paccaya-Dhamma*.

For example, an *Ārammaṇa* (=object of cognition) is a *Paccaya-Dhamma* in relation to the consciousness and psychic factors arising on it which will be termed as *Paccayuppanna Dhamma* in relation to the former. And the relation between the two will be called *Ārammaṇa-Paccaya*, because the *Paccaya-Dhamma* in this case is functioning as the *Ārammaṇa* (=object) of the *Paccayupanna*.

Thus if the devotee gets a type of moral consciousness at the sight of the image of the Buddha it may be said, "*Buddha-rūpam upāsakassa kusala-cittassa ārammaṇa-paccayena paccayo hoti*" i.e., the image of the Buddha (*Paccaya-Dhamma*) is related to the moral type of consciousness of the devotee (*Paccayuppanna-Dhamma*) by the relation of *Ārammaṇa-Paccaya* (functioning as an 'object').

According to *Paṭṭhāna* there are altogether twenty-four kinds of such relation named after their respective *Paccaya-Dhamma*.

They are :—

1. *Hetu-paccaya*

The word *Hetu* is here used in the sense of 'root'. As the root supports and sustains the tree so the *Paccaya-Dhamma* in this relation does to the *Paccayuppanna.*

The *Paccaya-Dhammas* in this relation are six, namely, *Lobha, Dosa, Moha, Alobha, Adosa* and *Amoha*; and the *Paccayuppanna-Dhammas* are all the types of consciousness and physic factors associated with them, as well as the groups of material qualities* that co-exist with the same.

2. *Ārammaṇa-paccaya*

(*The object-subject relation*)

Ārammaṇa means the 'object' of cognition. *Ārammaṇa-Paccaya* is, therefore, a kind of relation in which the *Paccaya-Dhamma* is an 'object' of the *Paccayuppanna*, which must necessarily be a type of consciousness or a psychic factor.

All the types of consciousness, all the psychic factors, all kinds of material qualities, *Nibbāna*, and all the concepts may come as the *Paccaya-Dhamma* in this relation. In other words, these may be the objects of our cognition.

There is, in fact, not a single thing which does not become an *Ārammaṇa* of consciousness and the psychic

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*The material qualities produced by Karma at the moment of a *Sahetuka-Paṭisandhi*-consciousness, as well as such material qualities as may be produced by a type of *Sahetuka*-consciousness during the course of life.

factors. Thus it may be of six kinds, namely, visible *Ārammaṇa*, audible *Ārammaṇa*, odorous *Ārammaṇa*, sapid *Ārammaṇa*, tangible *Ārammaṇa*, and cognisable *Ārammaṇa*.

3. *Adhipati-Paccaya*

(*The relation of one dominating the other*)

Adhipati-Paccaya is a relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*. There are two kinds of this relation, namely, (*a*) *Ārammaṇādhipati-Paccaya* and (*b*) *Sahajātādhipati-Paccaya*.

(a) *Ārammaṇādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*, being an *Ārammaṇa* (object) of it which is a type of consciousness or psychic factor.

Only such objects can be the *Paccaya-Dhamma* in this relation which are most lovable and most regardable.

The two types of consciousness accompanied by *Dosa*, the two accompanied by *Moha*, the touch-consciousness accompanied by pain, and the concomitants of all these cannot possibly come as the *Paccaya-Dhamma* in this relation, inasmuch as they cannot be most lovable and most regardable.

With the exception of these, the remaining types of consciousness, together with all their respective concomitants, may be the *Paccaya-Dhamma*, only if they are most lovable and most regardable.

Ledi Sayadaw illustrates it by the story of Sutasoma Jātaka :—

In the Sutasoma Jātaka, the king Porisāda, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of it, and lived a wanderer's life in the forest. Here, the savour of human flesh is the *Paccaya-Dhamma* of *Ārammaṇādhipati* relation; and, king Porisāda's consciousness rooted in appetite (*Lobha*) is the *Paccayuppanna-Dhamma*.

And again, Sutasoma, having a very high regard for Truth, forsook his sovereignty, all his royal family, and even his life, for the sake of Truth and went to throw himself into the hands of Porisada. In this case, 'Truth' is the *Paccaya-Dhamma*, and Sutasoma's moral consciousness is the *Paccayuppanna-Dhamma*.

(b) *Sahajātādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*, being a concomitant (*Sahajāta*) of it, which may be consciousness, psychic factors, or the material qualities produced by the dominant thoughts.

The concomitants that come as *Paccaya-Dhammas* in this relation are four, namely, (1) *Chanda* or an urge to do, (2) *Citta* or the active thought, (3) *Viriya* or energy, (4) *Vimaṃsā* or the will to investigate, because they exercise dominating influence over the consciousness, psychic factors, and the material qualities with which they are associated.

The following states of thing are together related by way of this relation :—

(1) The same as in 6 and 7.

(2) The six organs (eye, ear, nose, tongue, body, heart), to the six kinds of consciousness (eye-consciousness, ear-consciousness etc.)

9. *Upanissaya-Paccaya*
(*The relation of sufficing condition*)

This is a relation in which the *Paccaya-Dhamma* is a sufficing condition for the presence of the *Paccayuppanna*. It is of three kinds, namely, (1) *Ārammaṇūpanissaya*, (2) *Anantarūpanissaya* and (3) *Pakatūpanissaya*. Of these, the first is the same as *Ārammaṇādhipati-Paccaya* [3], and the second as *Anantara-Paccaya* [4].

Pakatūpanissaya-Paccaya is the relation in which the *Paccaya-Dhamma* is a natural sufficing condition of the *Paccayuppanna*, which is a type of present consciousness and its psychic factors.

All past, present and future, internal and external classes of consciousness together with their psychic factors, all material qualities, *Nibbāna*, and concepts (*Paññatti*) are natural sufficing condition, severally related, as the case may be, to all the present classes of consciousness and their concomitants.

10. *Purejāta-Paccaya*
(*The relation of Pre-existence*)

The six organs, as well as the five sensible objects are related to the corresponding kinds of consciousness

(eye-consciousness, ear-consciousness etc.), by way of this relation. In other words, eye-consciousness etc. cannot arise without the pre-arising or pre-appearance of the organs and the sensible objects. At the moment of *Paṭisandhi*, however, the mind-consciousness arises together with the heart-organ.

11. *Pacchā-Jāta-Paccaya*
(*The relation of Post-existence*)

In this relation the *Paccaya-Dhamma* is consciousness and its psychic factors that arise only posterior to the arising of the *Paccayuppanna-Dhamma*, the body of the being.

Here, the *Paccaya-Dhamma* assists in the arising of the *Paccayuppanna*, being posterior to it; just as the rain-water that falls every subsequent year assists in the growth of such vegetation as has grown up in previous years.

12. *Āsevana-Paccaya*

In this relation the *Paccaya-Dhamma* is such, the constant repetition of which adds to the strength and proficiency of the *Paccayuppanna*; just as a student understands and remembers a passage better the more he reads it.

This relation exists between one ... ht-moment and the other in the forty-seven t ... une *Javana*-consciousness (viz., immoral 1... haggata 9+*Kiriyā* 18=47). In these, ... moment adds to the strength and proficienc...

succeeding ones which are together related by way of this relation.

13. *Kamma-Paccaya*
(*The relation between the Karma and its effect*)

In this relation the *Paccaya-Dhamma* is *Cetanā* or volition, which guides and regulates the action; and the *Paccayuppanna-Dhammas* are consciousness, its psychic factors, and the material qualities generated by the *Kamma* and the mind.

14. *Vipāka-Paccaya*

In this relation the *Paccaya-Dhammas* are the thirty-six types of resultant-consciousness and their psychic factors; and the *Paccayuppanna-Dhammas* are the same, when they are mutually related, as well as the material qualities generated by Karma and mind, as it is said. "The four mental groups, in so far as they are karma-result or *Vipāka*, are one to another a condition by way of karma-result."

15. *Āhāra-Paccaya*
(*The relation between food and its effect*)

In this relation the *Paccaya-Dhamma* is the four kinds of nutriments, namely, (1) material food, (2) contact (*Phassa*), (3 [illegible]-volition (*Mano-Sañcetanā*) and (4) cons- [illegible] [1]), which nourish the *Paccayuppanna-* [illegible] (*T*[illegible], all the states of mind and body, so [illegible] [illegible] to endure long, to develop, to flourish, [illegible] rive.

[1] The six org[illegible] a[illegible] relate[illegible]

16. *Indriya-Paccaya*
(*The relation of the guiding faculties*)

This relation is of three different kinds, namely, co-existence, pre-existence, and physical-life.

Of these—the *Paccaya-Dhammas* of the first kind are the fifteen co-existent faculties, viz., psychic life, consciousness, pleasure, pain, delight, antipathy, indifference, faith, energy, mindfulness, concentration, reason, the feeling that I shall realise what is not yet realised, partial realisation, and the final realisation. And the *Paccayuppanna-Dhammas* are their co-existent properties, both mental and material.

The *Paccaya-Dhammas* of the second kind are the five sentient organs, viz., eye, ear, nose, tongue, and body. And, the *Paccayuppanna-Dhammas* are the five senses together with their concomitants.

The *Paccaya-Dhamma* of the third kind is only one viz., 'physical-life' itself. And the *Paccayuppanna-Dhammas* are all the material qualities produced by karma, with the exception of physical life itself.

17. *Jhāna-Paccaya*
(*The relation of Jhāna*)

Jhāna is here to be understood in its widest sense, not necessarily that of the *Rūpāvacara* [illegible]*cara* and *Lokuttara*.

The *Paccaya-Dhammas* in this relati[illegible] constituents of *Jhāna*, namely—*Vitakka*, [illegible] *Somanassa*, *Domanassa*, *Upekkhā* and *Ekaggatā*.

And, the *Paccayuppanna-Dhammas* are all the types of consciousness, with the exception of twice fivefold *Viññāṇa*, their concomitants, and the material qualities in co-existence with the seven constituents.

18. *Magga Paccaya*
(*The relation of Path*)

The word *Magga* means a 'Path'. If it is followed in the right direction it leads to *Nibbāna*; and to the realm of misery, if followed in the wrong direction.

The twelve constituents of the Path are the *Paccaya-Dhammas* in this relation. And the *Paccayuppana-Dhammas* are all the types of consciousness, and mental concomitants conditioned by the *Hetu*, and all material qualities co-existing with the types of *Sahetuku*-consciousness.

19. *Sampayutta-Paccaya*
(*The relation of Association*)

All the types of consciousness are related with their respective psychic factors by way of this relation.

20. *Vippayutta-Paccaya*
(*The relation of dissociation*)

In this relation, the *Paccaya-Dhamma* is such as is dissociated [illegible] the *Paccayuppanna*. Thus the mental [illegible] (3) [illegible] [illegible]lated to the material by way of this [illegible] versa.

(*T*[illegible]

[illegible]tthi-Paccaya, *Natthi-Paccaya Vigata-Paccaya*, *Avigata-Paccaya*

[1] The six org[illegible] a[illegible] relate[illegible]

Atthi-Paccaya is the same as *Avigata-Paccaya*; and *Natthi-Paccaya* the same as *Vigata-Paccaya*.

The first is a relation in which the *Paccaya-Dhamma* exists with the existence of the *Paccayuppanna*; and the second is a relation in which the *Paccaya-Dhamma* must be absent when the *Paccayuppanna* exists. (XI)

§5. *Ways of co-relation*

'Thus there are altogether six ways of co-relation, namely,

A. 'The states of mind related

(*i*) among themselves in six ways;

(*ii*) to mind-body (*Nāma-Rūpa*) in five ways; and

(*iii*) to matter alone in one way.

B. 'Matter related

(*iv*) to the states of mind in only one way.

C. 'Concepts and mind-body related

(*v*) to the states of mind in two ways.

D. 'Mind-body related.

(*vi*) to mind-body in nine ways.' (XII)

XI. Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, sahajāta-paccayo, añña-mañña-paccayo, nissaya-paccayo, upanissaya-paccayo, purejāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-pa[illegible], jhāna-pacca[illegible] magga-paccayo, sampayutta-paccayo, vi[illegible]ccayo, a[illegible] paccayo, natthi-paccayo, vigata-paccay[illegible] Ayamettha paṭṭhāna-nayo.

XII. Chaddhā nāmaṃ tu nāmassa, [illegible]
Ekadhā puna rūpassa rūpaṃ nāmassa ce[illegible]
Paññatti-nāma-rūpāni nāmassa duvidhā dv[illegible]
Dvayassa navadhā ceti chabbidhā paccayā kat[illegible]

I

'The states of mind are related among themselves in the following six ways :—

Consciousness and its psychic factors that have just ceased are related to consciousness and its psychic factors that are present

(1) by way of *Anantara-Paccaya* or the preceding-succeeding relation;

(2) by way of *Samanantra-Paccaya* [which is just the same as above];

(3) by way of *Natthi-Paccaya* [22] for, it is only when the *Paccaya-Dhamma* has ceased that the *Paccayuppanna* arises; and

(4) by way of *Vigata-Paccaya*, [which is just the same as above].

** ** ** **

(6) The preceding moments of *Javana*-consciousness are related to the succeeding moments of it by way of *Āsevana-Paccaya* [as, each repetition of the *Paccaya-Dhamma* in this case adds to the strength and proficiency of the *Paccayuppana*].

** [illegible] ** **

[illegible] [illegible]s and its concomitant psychic factors [illegible] themselves by way of *Sampayutta*-[illegible] arise, exist and cease simultaneously on

[illegible]

the same object and the same organ]. (XIII)

II

'The states of mind are related to mind-body (*Nāma-Rūpa*) in the following five ways :—

(1) The *Hetus* are related to mind-body by way of *Hetu-Paccaya*.

(2) The constituents of *Jhāna* are related to mind-body by way of *Jhāna-Paccaya*.

(3) The constituents of the Path are related to mind-body by way of *Magga-Paccaya*.

(4) Co-existent volition (*Sahajātā Cetanā*) is related to mind-body, and the asynchronous volition (*Nānākhaṇikā Cetanā*)* only to the mind-body that have arisen due to previous karma, by way of *Kamma-Paccaya*.

(5) The types of the resultant consciousness are related among themselves, and also to their co-existing material qualities by way of *Vipāka-Paccaya*. (XIV)

III

'The states of mind are related to matter only in one way—

XIII. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigatavasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevanavasena, sahajātā cittacetasikā dhammā aññamaññaṃ sampayuttavaseneti ca chaddhā nāmaṃ nāmassa paccayo hoti.

*Nānākkhaṇikā Cetanā is that which diffe[illegible] of time fr[illegible] its effects. That is to say, the time when th[illegible] is one the time when its effects take place is another.

XIV. Hetu-jhānaṅga-maggaṅgāni sah[illegible] hetādivasena. Sahajātā cetanā sahajātānaṃ[illegible] khaṇikā cetanā kammābhinibbattānaṃ nām[illegible] sena. Vipākakkhandhā aññamaññaṃ, sahajātānaṃ[illegible] kavaseneti ca pañcadhā nāmaṃ nāmarūpānaṃ pacca[illegible]

Consciousness and its psychic factors, that have arisen after the arising of the body, are related to it by way of *Pacchā-Jāta-Paccaya* or the relation of post-existence. (XV)

IV

'Matter is related to the states of mind only in one way,—

'The six, organs (eye, ear, nose, tongue, touch and heart) are related to the seven-fold consciousness, and the five sensible objects (form, sound, smell, taste and touch) to the courses of five-door cognition, by way of *Purejāta-Paccaya* or the relation of pre-existence [because the organs and the objects must exist prior to the arising of consciousness].' (XVI)

V

'Concepts and mind-body are related to the states of mind in the following two ways :—

(1) 'By way of *Ārammaṇa Paccaya* or the object-subject relation [because all concepts, all the states of mind, and all the material qualities are the objects of cognition.]

(2) 'By way of *Upanissaya-Paccaya* or the relation of sufficing condition [because they may be the sufficing conditions of the arising of a certain consciousness and its psychic factors.]

**

1 ...cetasikā dhammā purejātassa imassa kāyas- ...dhā va nāmaṃ rūpassa paccayo hoti.

(T... pavattiyaṃ sattannaṃ viññāṇadhātūnaṃ, ...añcaviññāṇavīthiyā purejātavaseneti ekadhā va ...ccayo hoti.

1 The six or...

a... rela...

'Here the objects may be of six kinds, namely, form, sound, smell, taste, touch and ideas.' (XVII)

'*Upanissaya* or sufficing condition is of three kinds, namely,

(1) '*Ārammaṇūpanissaya* or object being the sufficing condition.

(2) '*Anantarūpanissaya* or contiguity being the sufficing condition.

(3) '*Pakatūpanissaya* or the natural sufficing condition.' (XVIII)

'Of these, only the object to which weight is attached is the *Ārammaṇūpanissaya*. States of consciousness and their psychic factors which have just ceased constitute the *Anantarūpanissaya* or the sufficing condition in contiguity. *Pakatūpanissaya* or the sufficing condition in nature is of many kinds, for instance, such tendencies as passion and others, faith and others, pleasure, pain, a person, food, weather, residence, pertaining either to the person or existing outside, either moral, immoral or non-moral, action, or resultant and so on'. (XIX)

XVII. Ārammaṇavasena upanissayavaseneti dvidhā paññatti-nāma-rūpāni namasseva paccayā honti. Tattha rūpādivasena chabbidhaṃ hoti ārammaṇaṃ.

XVIII. Upanissayo pana tividho hoti. [illegible]ṇūpanissay[illegible] anantarūpanissayo, pakatūpanissayo ceti.

XIX. Tattha ārammaṇameva garukata[illegible] anantaraniruddhā cittacetasikā dhammā a[illegible] dayo pana dhammā, saddhādayo ca, sukhaṃ[illegible] bhojanaṃ, utu senāsanaṃ ca yathārahaṃ ajjha[illegible] kusalādidhammānaṃ, kammaṃ vipākānaṃ [illegible]ti pakatūpanissayo.

VI

'Mind-body are related to mind-body in the following nine ways :—(1) *Adhipati*, (2) *Sahajāta*, (3) *Aññamaññā*, (4) *Nissaya*, (5) *Āhāra*, (6) *Indriya*, (7) *Vippayutta*, (8) *Atthi* and (9) *Avigata*.' (XX)

(1) *Adhipati-Paccaya*

1. '*Adhipati-Paccaya*, in two ways, as follows :—

a. The object to which weight is attached is related to the states of mind by way of *Ārammāṇādhipati*.

b. 'The four kinds of co-existent dominant influences (*Chanda*, *Citta*, *Viriya*, *Vīmaṁsā*) are related to the co-existent states of mind and body by way of *Sahajātādhipati*.' (XXI)

(2) *Sahajāta-Paccaya*

'*Sahajāta-Paccaya* in three ways, as follows—

a. 'Consciousness and its psychic factors are related amongst themselves, and also to the co-existing bodily states by way of this relation.

b. 'The four essential qualities of Matter (*Mahābhūta*) are also related amongst themselves, and also to the *Upādā-Rūpa* or conditioned qualities by way of this relation.

c. 'At the moment of *Paṭisandhi*, the seat of conscious-

jāta-aññamañña-nissayāhārindriya-vippayutta-
athāraham navadhā nāmarupāni nāma-
vanti.

ukatamārammaṇaṃ ārammaṇādhipativasena
dhipati catubbidho pi sahajātavasena sahajātānaṃ
ca duvidho hoti adhipatipaccayo.

ness (heart-base) and the aggregate of *Vipāka*-consciousness are together related by way of this relation. (XXII)

(3) *Aññamañña-Paccaya*

'*Aññamañña-Paccaya*, in three ways, as follows—

a. 'Consciousness and its psychic factors are related amongst themselves by way of this relation.

b. 'The four Essential Qualities of matter are also related amongst themselves by way of the same relation.

c. 'At the moment of *Paṭisandhi*, the seat of consciousness (heart-base) and the *Vipāka-Citta* are together related by way of this relation.' (XXIII)

(4) *Nissaya-Paccaya*

'*Nissaya-Paccaya*, in three ways, as follows :—

a. 'Consciousness and its psychic factors are related amongst themselves, and also to the co-existing material qualities by way of this relation.

2. 'The four Essential Qualities are related amongst themselves, and also to the secondary qualities (*Upādā-Rūpa*) by way of the same relation.

3. 'The six organs are related to the seven-fold consciousness by way of the same relation.' (XXIV)

XXII. Cittacetasikā dhammā aññamaññam sahajātarūpānam ca, mahābhūtā aññamaññaṃ upādārūpāna[illegible]atisand[illegible]kkh[illegible] vatthuvipākā aññamaññan ti ca tividho ho[illegible]ayo.

XXIII. Citta-cetasikā dhammā aññ[illegible] aññamaññaṃ paṭisandhikkhaṇe vatthu-v[illegible] tividho hoti aññamañña-paccayo.

XXIV. Citta-cetasikā dhammā aññama[illegible] ca, Mahābhūtā aññamaññaṃ upādārūpānaṃ[illegible] sattannaṃ viññāṇa-dhātūnaṃ ti ca tividho ho[illegible]

(5) *Āhāra-Paccaya*

'*Āhāra-Paccaya*, in two ways, as follows :—

1. Edible food is related to this body; and

2. the psychic nutriments (i.e., *Phassa*, *Manosañcetanā* and *Viññāṇa*) to the co-existing states of mind and the matter conditioned by them by way of this relation.' (XXV)

(6) *Indriya-Paccaya*

'*Indriya-Paccaya*, in three ways, as follows :—

a. 'The five sensitive qualities (eye, ear, nose, tongue, touch) are related to their respective consciousness;

b. the Physical-life to the self-earned material qualities and

c. the psychic faculties to the co-existing states of mind and matter conditioned by these by way of this relation.' (XXVI)

(7) *Vippayutta-Paccaya*

Vippayutta-Paccaya (the relation of dissociation) in three ways, as follows :—

a. '*Sahajāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* exists simultaneously with the *Paccayuppanna*, but is quite distinct from it. The heart-base is [illegible]lated to th[illegible]*ka*-consciousness; and the consciousness

jāt
atlāro imassa kāyassa, arūpino āhārā saha-
.va ti ca duvidho hoti āhāra-paccayo.
..usādā pañcannaṃ viññaṇānaṃ, rūpa-jīvitin-
..dpānaṃ, arūpino indriyā sahajātānaṃ nāmarū-
..vidho hoti indriyapaccayo.

and its psychic factors to the co-arising material qualities by way of this relation.

b. '*Pacchājāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* arises after the arising of the *Paccayuppanna*, and remains distinct from it. Consciousness and its psychic factors that have arisen after the arising of the body are related to it by way of this relation.

c. '*Purejāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* arises before the arising of the *Paccayuppanna*, and remains distinct from it. The six organs are related to the sevenfold consciousness by way of this relation.' (XXVII)

(8-9) *Atthi paccaya*

'In *Atthi-Paccaya* (the relation of presence) and *Avigata-Paccaya* [which is just the same], the *Paccaya-Dhamma* may be :—

(1) *Sahajāta*=arising together with the *Paccayuppanna*,
(2) *Purejāta*=arising prior to it,
(3) *Pacchājāta*=arising posterior to it,
(4) *Kabaḷinkāra* =edible food, or
(5) *Rūpa-Jīvita*=physical-life.' (XXVIII)

XXVII. Okkantikkaṇe vatthu vipākānaṃ, [illegible] sahajātarūpānaṃ sahajātavasena; pacchājātā [illegible] purejātassa imassa kāyassa pacchājātavasena [illegible] tiyaṃ sattannaṃ viññāṇa-dhātūnaṃ purejā[illegible] hoti vippayuttapaccayo.

XXVIII. Sahajātaṃ purejātaṃ pacchājātaṃ ca[illegible]
Kabaḷīkāro āhāro rūpajīvitamiccayaṃ ti.
Pañca-vidho hoti atthi-paccayo avigata-paccayo ca.

SUMMARY

'All the twenty-four kinds of *Paccaya-Dhammas* can be brought under the following four :—

(1) *Ārammaṇa* (object)

(2) *Upanissaya* (sufficing condition)

(3) *Kamma*

(4) *Atthi* (presence)' (XXIX)

'The term 'Co-arising matter' has been used above in two meanings. It should be understood to mean, in the life-process, that which has been generated by mind; and at the moment of *Paṭisandhi*, that which has sprung up due to previous actions. (XXX)

'All the states of thing, those that are comprehended in the terms of tenses, and also those that cannot be bounded by time-limit; those that belong to the person of a being, and also those that exist external to him; those that are conditioned, and also that which is unconditioned, can be brought under the following three heads, (1) Concepts (*Paññatti*), (2) *Nāma* (states of the Mind, and *Nibbāna*) and (3) matter (*Rūpa*), which include all the twenty-four kinds of *Paccaya-Dhamma* described in the *Paṭṭhāna*.' (XXXI)

jāt...anissaya-kammatthipaccayesu ca sabbe pi atl... gacchanti.

...pam ti panettha sabbathā pi pavatte cittasa-...sandhiyam kaṭattārūpānañ ca vasena duvidham ...n.

...ti tekālikā dhammā kālamuttā ca sambhavā,
Ajjhattaṃ ca bahiddhā ca saṅkhatāsaṅkhatā tathā.

§6. *Reality, concept and term*

'Matter (*Rūpa*) means the whole aggregate of material qualities.

'The term *Nāma* includes the four psychic aggregates [*Vedanā, Saññā, Saṅkhāra* and *Viññāna*] and *Nibbāna.* It is also called by the name of *Arūpa* or non-matter.

Paññatti is either the 'concept' that is comprehended or the 'term' that expresses it.' (XXXII)

'How? From the metaphysical point of view, such things have no real existence as—land, mountain, river etc., which are nothing but the different modes of the essential qualities of matter; house, chariot, cart etc., which are known to be such depending upon the various parts of which they are made; persons and beings, who are the composite of the Five Aggregates; time and space, which are generally conceived in relation to the movement of the moon, the sun etc.; and well, cave etc., which are nothing but different kinds of gap; the image of the Kasiṇa in the practice of meditation and others.

'Even then, we cognise them as objects signifying some meaning for our practical purpose. They are taken as that, referred as that, known as that, [illegible] that, an

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Paññatti-nāma-rūpānaṃ vasena ti[illegible]
Paccayā nāma paṭṭhāne catuvīsati[illegible]

XXXII. Tattha rūpadhammā rūpakkhandh[illegible] saṅkhātā cattāro arūpino khandhā, nibbānaṃ [illegible] arūpaṃ ti ca nāmaṃ ti ca pavuccati. Tato avasesa[illegible] paññāpiyattā paññatti, paññāpanato paññatti ti ca du[illegible]

conceived as that. This is *Paññatti* or concept, because it is conceived.' (XXXIII)

'*Paññatti* as 'term' is one which serves as a symbol to express a thing. It is of six kinds, namely :—

(1) '*Vijjamāna Paññatti* or a 'term' which is expressive of a thing that is truly real [i.e., anyone out of the 72 entities that have metaphysical real existence].

(2) '*Avijjamāna-Paññatti* or a 'term' which is expressive of a thing that is not a true reality, [but is either totally imaginary or a concept].

(3) *Vijjamānena Avijjamāna-Pāññatti* or a compound term of which the first factor is a true reality, but not the second one.

(4) '*Avijjamānena Vijjamāna-Paññatti* or a compound term of which the first factor is not a true reality, but the second one is.

(5) '*Vijjamānena Vijjamānapaññatti* or a 'compound term' of which both the factors are expressive of true realities.

XXXIII. Kathaṃ? Taṃ-taṃ-bhūta-vipariṇāmākāramupādāya tathā tathā paññattā bhūmipabbatādikā, sambhāra-sannivesākāramupādāya geha[illegible]kaṭādikā, khandhapañcakamupādāya purisapug[illegible]ādika[illegible]nādikamupādāya disākālādikā, asamphuṭ-jāt[illegible]a-guhādikā, taṃ-taṃ-bhūtanimittaṃ bhāvanā-at[illegible]asiṇanimittādikā ceti evamādippabhedā pana [illegible]ānāpi atthacchāyākārena cittuppādanamāram-[illegible]sāṃ upādāya upanidhāya kāraṇaṃ katvā tathā [illegible]iyamānā saṅkhāyati samaññāyati vohariyati paññā-[illegible]atti ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti

(6) '*Avijjamānena Avijjamāna-Paññatti* or a compound term of which both the factors are devoid of true reality.' (XXXIV)

'*Rūpa* (matter), *Vedanā* (feeling) etc. are true realities. That which expresses any of these is called an 'existent term' or *Vijjamāna Paññatti.*

'Land, mountain etc. are not metaphysically real. That which expresses such a thing is called a 'non-existent term' or *Avijjamāna Paññatti.*

'By the different possible permutation and combination of these terms, we have got the last four 'compound terms' which may be illustrated as follows :—

'*Chaḷabhiñño* [—*Puriso*]=a person who has obtained the six kinds of 'superintellection'. Here the first factor, *Chaḷabhiññā* (=the six kinds of super intellection) is metaphysically real, but not the second, i.e., *Puriso* (=person), [who is nothing but a composite of the Five Aggregates].

'*Itthi-Saddo*=woman's voice. Here the first factor, i.e., *Itthi* (=woman) is not a metaphysical reality, as she is only a composite of the Five Aggregates. The second factor, on the other hand, i.e., *Saddo* (sound) is a true reality, being a sensible material quality [illegible]

XXXIV. Paññāpanato paññatti pana [illegible] mena paridīpitā. Sā vijjamāna-paññatti, avijjam[illegible] nena avijjamāna-paññatti, avijjamānena [illegible] vijjamānena vijjamāna-paññatti, avijjamānena av[illegible] ceti chabbidhā hoti.

'*Cakkhu-Viññāṇa*=eye-consciousness.

Here both the factors have real existence.

'*Rāja-Putta*=the king's son. Here both the factors are non-real. They are concepts, both being composites of the Five Aggregrates.

§7. *How is the meaning understood?*

'When a word is said to us, there arise courses of cognition of the ear-consciousness on each unit of sound, which are followed by the arising of representative cognition of the same through the mind-door. Thus, the meaning of one unit of sound is linked with the other, and at the end of the word, we get its meaning, as is conventionally taken. This is known as *Paññatti.*'

(XXXVI)

XXXV. Tattha yadā pana paramatthato vijjamānaṃ rūpa--vedanādiṃ etāya paññāpenti, tadāyaṃ vijjamāna-paññatti. Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ etāya paññapenti, tadāyaṃ avij[illegible]-paññattī ti pavuccati . Ubhinnaṃ pana vomis-[illegible]kavase[illegible]kkamaṃ chaḷabhiñño, itthisaddo, cakkhu-viññ[illegible]veditabbā.

jāt[illegible]ānusārena sota-viññāṇa-vīthiyā,
athā[illegible]antaruppannamanodvārassa gocarā,
va[illegible]assānusārena viññāyanti tato paraṃ,
[illegible]ā paññatti viññeyyā lokasaṅketanimmitā.

CHAPTER IX
KAMMAṬṬHĀNA

(Objects for the practice of meditation)

SECTION I

SAMATHA-KAMMAṬṬHĀNA

(The objects of mundane Jhānā)

§1. *Introductory*

Sensual passion (*Kāmacchanda*), ill-will (*Vyāpāda*), sloth-and-torpor (*Thīna-Middha*), distraction and worry (*Uddhacca-Kukkucca*) and perplexity (*Vicikicchā*), these five, are called *Nīvaraṇa* or the hindrances to the attainment of *Jhāna* and insight. Under their influence, it is not possible to concentrate upon anything or to fully realise the impermanent, miserable and substanceless nature of all existence.

The exercises of meditation that lead to the **suppression** of these hindrances—which is possible only in a state of the *Rūpa* or the *Arūpa Jhāna*—are called *Samatha-Bhāvanā* or the practice of the Calm: and the objects suitable for the practice of such meditation are called *Samatha-Kammaṭṭhāna.*

The Yogāvacara succeeds in co[illegible]
destroying these hindrances—which[illegible]
the Supra-mundane (*Lokuttara*)—by rea[illegible]

the true nature of all existence. The exercises of meditation meant for the purpose of such realisation are called *Vipassanā Bhāvanā* or the practice of the insight; and the objects suitable for their practice are called *Vipassanā-Kammaṭṭhāna*.

'Hereafter, we are going to discuss about the objects suitable for the practice of *Jhāna* and that of 'insight'. (I)

'To understand all about *Samatha-Bhāvanā* or the Practice of Calm, one should know the following :—

(A) 'The seven kinds of object for meditation, namely—

1. The ten circles (*Kasiṇa*).
2. The ten stages of a dead body (*Asubha*).
3. The ten objects for reflection (*Anussati*).
4. The four illimitables (*Appamaññā*).
5. The 'idea' of the unpleasantness of material food (*Saññā*).
6. Contemplating over the four essential elements of which our body is composed (*Vavatthāna*).
7. The four formless objects (*Arūpa*).

(B) 'Persons of primarily six different temperaments, namely—

1. Pe[illegible] have got a strong feeling of attach- [illegible] (*[illegible]rita*).

[illegible] jāt [illegible] ath[illegible] [illegible] v[illegible] [illegible] ul[illegible]

[illegible]ānānaṃ bhāvanānamito paraṃ,
[illegible]aṃ pavakkhāmi duvidhaṃ pi yathākkamaṃ.

2. Persons who have got a strong feeling of antipathy (*Dosa-Carita*).
3. Dull persons (*Moha Carita*).
4. Persons of a believing nature (*Saddhā-Carita*).
5. Persons of a rationalistic nature (*Buddhi-Carita*).
6. Persons of an imaginative nature (*Vitakka-Carita*).

(C) 'The three stages in the practice of meditation, namely—

1. The preliminary (*Parikamma*)
2. The accessory (*Upacāra*)
3. The ecstatic (*Appanā*)

(D) 'The three symbols (*Nimitta*), namely—

1. The objective (*Parikamma*)
2. The image (*Uggaha*)
3. The transformed after-image (*Paṭibhāga*)' (II-V)

Now follows a detailed exposition of the above.

A

§2. *The objects of meditation*

1. 'The ten hypnotic circles (*Kasiṇa*) are those that are made with—(i) clay, (ii) water, (iii) fire, (iv) air,

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II-V. Tattha samatha-saṅgahe tāva, dasa [illegible] dasa asubh[illegible] dasa anussatiyo, catasso appamaññāyo, ekā sañ[illegible] [illegible]tthān[illegible] cattāro āruppā ceti sattavidhena samatha[illegible] Rāgacarito, dosa-carito, moha-carito, saddh[illegible] vitakka carito ceti chabbidhena caritasaṅgaho. [illegible] upacārā-bhāvanā, appanā bhāvanā ceti tisso b[illegible] nimittaṃ, uggaha-nimittaṃ, paṭibhāga-nimittañce[illegible] veditabbāni.

(v-viii) blue, yellow, red or white colour, (ix) a gap or hole, and (x) light.' (III)

A full description of how these circles are to be prepared has been given by Acharya Buddha-ghosa in his famous work 'the Visuddhi Magga.'

2. 'The ten stages of a dead body are—(*i*) bloated (*ii*) discoloured, (*iii*) festering (*iv*) one with cracked skin, (*v*) being eaten up (by vultures, jackals and other animals) (*vi*) cut in pieces, (*vii*) mutilated and scattered in fragments, (*viii*) bloody, (*ix*) worm-infested and (*x*) skeleton.* (VII)

3. 'The ten objects for reflection are—(*i*) greatness of the Buddha, (*ii*) greatness of the Doctrine, (*iii*) greatness of the Order, (*iv*) the merits of Sila, (*v*) the merits of benevolence, (*vi*) the greatness of the gods, (*vii*) the greatness of peaceful calm, (*viii*) death, (*ix*) the unclean things in our body, and (*x*) respiration.'† (VIII)

4. 'The four illimitables are—(*i*) friendliness, (*ii*) compassion, (*iii*) joy and (*iv*) equanimity. They are called 'illimitables' because they are extended over the infinite

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VI. Paṭhavī-kasiṇaṃ, āpo-kasiṇaṃ, tejo-kasiṇaṃ, vāyo-kasiṇaṃ, nīla-kasiṇaṃ, pīta-kasiṇaṃ, lohita-kasiṇaṃ, odāta-kasiṇaṃ, ākāsa-kasiṇaṃ, ālokakasiṇañceti imāni dasa kasīṇāni nāma.

VII. Uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, [illegible]khāyitak[illegible]ttakaṃ, hata-vikkhittakaṃ, lohitakaṃ, puluva[illegible]sa asubhā nāma.

[illegible] Chapter VI.

[illegible]ga, Chapters VII-VIII.

[illegible]ti, dhammānussati, saṅghānussati, sīlānussati, [illegible]nussati, upasamānussati, maraṇānussati, kāyaga[illegible]sati ceti imā dasa anussatiyo nāma.

creatures of the universe. They are also called *Brahma-Vīhāra* or the Divine, meditation.'‡ (IX)

5. The idea of the unpleasantness of material food, called *Saññā*.' (VII)

6. Contemplating over the four Essential qualities of which our body is composed, called *Vavatthāna*.' (VIII)

7. 'The four objects of meditation, free from the idea of form—(*i*) infinite space, (*ii*) infinite consciousness, (*iii*) nothingness and (*iv*) a state of the subtlest perception.' (IX)

'Thus, there are altogether forty objects suitable for the practice of *Jhāna*.' (X)

B

'The above different objects of meditation (*Kammaṭṭhāna*) are particularly suited for persons of different temperaments in the following manner—

(*a*) The ten stages of a dead body (*Asubha*), and the unclean things in our body (*Kāyagatā Sati*)—for a person of a strong feeling of attachment (*Rāga Carīta*).

(*b*) 'The four illimitables (*Appamaññā*), and the circles of blue, yellow, red and white colours—for a person having a strong feeling of antipathy (*Dosa Carīta*).

(*c*) Respiration (*Ānāpāna*)—for a dull or an imaginative person.

See Visuddhimagga, Chapter IX.

IX. Mettā, karuṇā, muditā, upekkhā ... ñāyo, nāma, brahmavihārā ti pi vuccanti.

X. Āhāre paṭikkūlasaññā·ekā saññā nāma. Catudhātuvavatthānaṃ ekaṃ vavatthāna.

(*d*) 'Reflecting over the greatness of the Buddha, Doctrine and the Order; the merits of Sila, and benevolence; and the greatness of the gods—for the person of a believing nature (*Saddhā-Carita*).

(*e*) 'Reflection over death, the greatness of peaceful calm, the idea of the unpleasantness of material food, and contemplation over the four essential qualities of which our body is composed—for a person of rationalistic nature (*Buddhi Carita*).

'The remaining objects [earth, water, fire, air, gap or hole, light, and the four formless] are all suitable for every one.

'In accepting a circle (*Kasiṇa*) for practice, a wide one is suitable for a dull person, and a little one for a Person of imaginative nature.' (XI)

C

§3. *The stages of meditation*

Appanā (ecstasy) is the highest stage in the practice of meditation, in which the mind is fully concentrated on the *Kammaṭṭhāna*, all the 'hindrances' (*Nivaraṇa*) being thoroughly suppressed, and the constituents of *Jhāna*—i.e.,

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XI. Ākāsānañcāyatanādayo cattāro āruppā nāmā ti sabbathā [illegible]amathanidd[illegible]īsa kammaṭṭhānāni bhavanti.
[illegible]I. Ca[illegible]sa asubhā, kāya-gatā-satisaṅkhātā koṭṭhā-jā[illegible] [illegible]ppāyā. Catasso appamaññāyo, nīlādīni ca at[illegible]ssa, ānāpānaṃ mohacaritassa, vitakkacari-[illegible]ayo cha saddhācaritassa, maraṇūpasamasañ-[illegible]icaritassa. Sesāni pana sabbāni pi kammaṭ-[illegible]appāyāni, Tatthāpi kasiṇesu puthulaṃ mohacari-[illegible] vitakkacaritassevā ti.

Vitakka, *Vicāra*, *Pīti*, *Sukha* and *Ekaggata*—having taken their rise in full strength.

Upacāra is the stage lower than the above, in which, just like the *Appanā*, the mind is fully concentrated on the *Kammaṭṭhāna*, and all the 'hindrances' have also been thoroughly suppressed, but the constituents of *Jhāna* have not attained to maturity.

Parikamma is the stage of a beginner, in which he tries his best to grasp the *Kammaṭṭhāna*.

** ** ** **

Now let us consider what stages of meditation are possible with what *Kammaṭṭhāna*.

'*Parikamma*, being the most primary stage, is possible with all the *Kammaṭṭhāna*.

'*Upacāra* is possible with the following ten *Kammaṭṭhānas*, [but not *Appanā*]—

(*i*)—(*viii*) the first eight objects for reflection,

(*ix*) the idea of the unpleasantness of material food,

and (*x*) contemplating over the four essential qualities of which our body is composed.

'*Appanā* is possible only with the remaining thirty *Kammaṭṭhāna* [viz., 10 *Kasiṇa*+10 *Asubha*+2 *Anussati*+4 *Appamañña*+4 *Arūpa*=30]. (XIII)

XIII. Bhāvanāsu pana sabbatthāpi pa... bhateva. Buddhānussati ādisu aṭṭhasu, saññāva... kammaṭṭhānesu upacāra-bhāvanā va sampajja... Sesesu pana samatiṁsakammaṭṭhānesu appanābhāvan...

'Among these thirty *Kammaṭṭhāna* leading up to *Appanā*, the first twenty-six are connected with the idea of 'form', therefore they belong to the *Rūpāvacara Jhāna* in the following manner—

(*a*) 'All the five stages of *Jhāna* can be obtained on the ten *Kasiṇa* and the *Ānāpāna*.

(*b*) 'Only the first stage of *Jhāna* can be obtained on the ten *Asubha* and the *Kāyagatā Sati*.

(*c*) 'Only the first four *Jhāna* can be obtained on the first three illimitables.

(*d*) 'Only the fifth stage of *Jhāna* can be obtained on the last illimitable, i.e., *Upekkhā*.

** ** ** ** **

'Infinite space, infinite consciousness, nothingness and a stage of the subtlest perception, these four, are free from the idea of 'form', therefore, they belong to the '*Arūpāvacara Jhāna*.' (XIV)

D

§4. *The symbols of meditation*

The full process in the practice of *Samatha* meditation, from the very beginning right up to the attainment of [illegible]*na*, m[illegible]hly described as follows :—

[illegible]jā[illegible]elects an object (*Kammaṭṭhāna*) for

at[illegible]'

[illegible]

[illegible]sa kasiṇāni, ānāpānañca pañcaka jjhānikāni, [illegible]gatāsati ca pathamajjhānikā, mettādayo tayo catuk- [illegible]pekkhā pañcama-jjhānikā ti chabbīsati rūpāvacara-kammaṭṭhānāni. Cattāro āruppā pana ārūppajjhānikāti.

his practice in accordance to his temperament as said above, and, if possible, also in consultation with a teacher. He draws his thoughts from all sides and tries to concentrate on the object technically called *Parikamma Nimitta* or the objective symbol.

He looks at the *Parikamma Nimitta* with even eyes, and pays full attention to it. When he is very much engrossed with the object, an 'image' of it appears before him, even when he keeps his eyes shut. This is the first attainment in the process of meditation. The 'image'—having all the details of the object—is technically called *Uggaha Nimitta* or the imagery symbol.

The Yogāvacara feels very much composed, and finds great pleasure in meditating upon the *Uggaha Nimitta*. After a continued practice on it, the details of the 'image' vanish away, and it becomes a disc of clear brilliance. 'It is like a mirror taken out from its covering....or like the moon just emerged from the clouds.'* It is called *Paṭibhāga Nimitta* or the transformed after image.

This is the other important mile-stone in the way of Yoga. But it should be noted that the arising of *Paṭibhāga Nimitta* is possible only with twenty-two *Kammaṭṭhānas*, namely, the ten *Kāsi*[illegible] ten *Asub*[illegible] *Kāyagatāsati* and *Ānāpāna*, not with [illegible]

* Paṭibhāganimittaṃ thavikato nīhaṭādāsa[illegible] valāhakantarā nikkhantacandamaṇḍalaṃ viya. . . [illegible] IV. 31.

Parikamma and *Uggahanimitta* are possible in some way or the other with all the *Kammaṭṭhāna.*

In a case where there arises a *Paṭibhāga Nimitta*, the *Upacāra* stage of meditation becomes very strong in which all the *Nīvaraṇas* are suppressed. Then the five constituents of *Jhānā*—i.e., *Vitakka, Vicāra, Pīti, Sukha* and *Ekaggata*—appear in prominence, and the first *Jhāna* is obtained which is the *Appanā* stage of meditation.

Now it is not wise to try to rise higher in the stage of *Jhāna* without making that sufficiently mature and steady what has been already attained. One stage must be mastered perfectly before attempting for the next.

These are the five ways in which mastery should be attained—

(*i*) He should be able to attend to the *Jhāna* wherever and whenever he desires. This is called *Āvajjanā Vasī* or mastery over attending to it.

(*ii*) He should be able to enter into the *Jhāna* wherever and whenever he desires. This is called *Samāpajjanā Vasī* or mastery over entering into it.

(*iii*) He should be able to maintain the *jhāna* whenever, wherever and as long as he desires. This is called *Adhiṭṭhāna Vasī* or mastery over maintaining it.

[illegible] be able to get up from the *Jhāna* [illegible] erever he desires. This is called [illegible] mastery over getting up from it.

[illegible] hould be able to retrospect over the *Jhāna* [illegible]

whenever, wherever, and as long as he desires. This is called *Paccavekkhaṇā Vasī* or mastery over retrospecting the same.

'*Parikamma-Nimitta* and *Uggaha-Nimitta* are possible, in some way or the other, with all the *Kammaṭṭhānas*, but *Paṭibhāga-Nimitta* is possible with twenty-two.

In these cases, the accessory (*Upacarā*), as well as the ecstatic (*Appaṇā*) stages are obtained on the *Paṭibhāga Nimitta*.

'The process is as follows :—The object which a beginner places before himself to meditate upon is called *Parikamma Nimitta* or the objective symbol, and the first stage of meditation is called *Parikamma* or preliminary.

'When the Yogāvacara is very much engrossed with the object, he begins to see an exact image of it, even when he shuts his eyes. This 'image' is called *Uggaha Nimitta* or the imagery symbol. At this stage the Yogi obtains concentration of the mind.

'Then, with this preliminary concentration, he continues to meditate upon the *Uggaha Nimitta*. After a course of this practice, the details of the 'image' vanish away, and it appears as a disk of all together transformed nature, a creation of the mind. This [illegible]
Nimitta or the transformed after-image. [illegible]
of meditation on it is very strong.

'Then, meditating upon it with *this* concen[illegible]

mind, he attains to the first stage of *Jhāna* belonging to the *Rūpāvacara*.

'Then, by constant practice, he gains mastery over the *Jhāna* in the five ways, namely, *Āvajjanā, Samāpajjanā Adhiṭṭhānā, Vuṭṭhānā* and *Paccavekkhaṇā*.

'Then, by eliminating the constituents of *Jhāna* one by one, he attains to the higher and higher stages of it.' (XV-XIX)

'Thus, *Paṭibhāga Nimitta* is possible only with the twenty-two *Kammaṭṭhāna* as described above.

Among the rest, the illimitables (*Appamaññā*) have, as their objects, the idea of beings.' (XX)

XV-XIX. Nimittesu pana parikammanimittaṃ, uggahanimittañca sabbathāpi yathārahaṃ pariyāyena labbhanteva. Paṭibhāganimittaṃ pana kasiṇāsubha-koṭṭhāsānāpānesveva labbhati. Tattha hi paṭibhāganimittamārabbha upacārasmādhi, appaṇāsamādhi ca pavattanti. Kathan? Ādikammikassa hi paṭhavimaṇḍalādisu nimittaṃ uggaṇhaṇtassa tamārammanaṃ parikammanimittanti pavuccati. Sā ca bhāvanā parikammabhāvanā nāma. Yadā pana tannimittaṃ cittena samuggahitaṃ hoti, cakkhunā passantasseva manodvārassa āpāthamāgataṃ, tadā tameva ārammaṇaṃ uggahanimittaṃ nāma. Sā ca bhāvanā samādhīyati. Tathā samāhitassa panetassa tato paraṃ tasmiṃ uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa yadā tappaṭibhagaṃ vatthudhammavimuccitaṃ paññattisaṅkhātaṃ bhāvanāmayamālambanaṃ citte sannisinnaṃ samappitaṃ hoti. Tadā paṭibhāganimittaṃ samuppannanti pavuccati. Tato paṭṭhāya patibandhavippahīnā kāmāvacarasamādhisaṅkhātā upacārabhāvanā nipphannā nāma hoti. Tato paraṃ tameva paṭibhāganimittaṃ upacārasamādhinā samāsevantassa rūpāvacarapaṭhamajjhānamapp[illegible] paraṃ tameva paṭhamajhānaṃ, āvajjanā samā[illegible]nā [illegible]vuṭṭhānā paccavekkhaṇā ceti imāhi pañcahi [illegible] katvā vitakkādikamoḷārikangaṃ pahānāya, [illegible]pattiyā padahato yathākkamaṃ dutiyajjhā[illegible]ppenti.

[illegible] paṭhavīkasiṇādisu dvāvīsati-kammaṭṭhānesu [illegible]mupalabbhati. Avasesesu pana appamāññā satta[illegible] pavattanti.

§5. *The process of meditation in the Arūpāvacara Jhāna*

To rise up from the *Rūpāvacara Jhāna* to the *Arūpāvacara*, the Yogāvacara has first of all to get the *Paṭibhāga Nimitta*, meditating on any of the first nine *Kisiṇas*, and attain the fifth stage of *Jhāna* on it. Then, he develops the *Nimitta* on and on mentally so as to cover the whole universe, and reaches it even up to infinity.

Then, mentally he removes it away and finds only empty space pervading all over "just as when the lid of a pot is removed." He meditates on this Infinity of Space and obtains *Jhāna* on it. This is the first stage of *Arūpa Jhāna* called *Ākāsānañāyatana* or *Jhāna*-consciousness dwelling on the infinity of Space.

Then, for Infinity of Space he substitutes Infinity of Consciousness, meditates on it, and obtains *Jhāna*. This is the second stage of *Arūpa Jhāna* called *Viññāṇañcāyatana* or *Jhāna*-consciousness dwelling on the Infinity of Consciousness.

Then, he removes away the Infinity of Consciousness also and feels that nothing is there. He attains *Jhāna* on nothingness, which is the third stage of the *Arūpa Jhāna* called *Ākiñcaññāyatana* or the *Jhāna*-consciousness dwelling on nothingness.

Then, he meditates that this nothingness is very calm and blissful, and obtains *Jhāna* on it. This is the fourth stage of *Arūpa Jhāna* called *Neva Saññā Nāsaññāyatana*.

the *Jhāna*-consciousness wherein cognition is so extremely subtle that it cannot be said whether it is or is not.

** ** ** **

'After having attained the fifth stage of *Jhāna* the Yogāvacara mentally removes away the *Paṭibhaga Nimitta* of any of the first nine *Kasiṇas*, developed up to infinity, and finds only empty Space at its place. He meditates upon this Infinity of Space, and obtains *Jhāna* on it. This is the first stage of *Arūpa Jhāna*.

'He, then, substitutes Consciousness for Space, meditates on it and obtains the second stage of the *Arūpa Jhāna*.

'Then, he removes 'consciousness' also and meditates that there is nothing (absence of consciousness) and thus obtains the third stage of the *Arūpa Jhāna*.

'Then, he meditates upon the above as being calm and blissful, and thus obtains the fourth stage of the *Arūpa Jhāna*.' (XXI)

§6. *About the Kammaṭṭhāna with which Appanā is not possible*

'One can obtain the concentration of *Parikamma* and *Upacāra* by meditating on any of the remaining ten *Kammaṭṭhāna* in right manner [viz., 8 *Anussati*+1

XXI. Ākāsavajjitakasiṇesu pana yaṃ kiñci kasiṇamugghāṭetvā laddhamākāsaṃ anantavasena parikammaṃ karontassa paṭhamāruppamappeti. Tameva paṭhamāruppaviññāṇaṃ anantavasena parikammaṃ karontassa dutiyāruppamappeti. Tameva paṭhamāruppaviññāṇabhāvaṃ pana natthi kiñcī ti parikammaṃ karontassa tatiyāruppamappeti. Tatiyāruppaṃ santametaṃ paṇītametanti parikammaṃ karontassa catutthāruppamappeti.

Saññā+1 *Vavatthāna*], with which *Appaṇā* is not possible.' (XXII)

§7. *Performance of miracles*

At this stage, the Yogāvacara is able to perform many miracles, such as those of *telepathy*, *television*, *knowing the thoughts of others*, *remembering one's past births*, *framing astral bodies*, *and others*. These are called *Abhiññā*. There is a full description of these in the *Sāmaññaphala Sutta*, *Dīgha Nikāya*.

The process how they are performed is as follows :—

The Yogāvacara obtains the fifth stage of the *Rūpāvacara Jhāna* on any *Kammaṭṭhāna*. Then, getting up from the *Jhāna*, makes all suggestions necessary for the particular *Abhiññā*. He then again obtains *Jhāna* on it and performs the *Abhiññā*.

Here, the *Jhāna* that he has to obtain before making the suggestions is called *Pādaka Pañcama Jhāna* or the fifth stage of *Jhāna* which serves as the foundation for the *Abhiññā* : and the *Jhāna* at the time of the performance of the miracle is called *Abhiññā Jhāna*.

'To perform a certain *Abhiññā*, the Yogāvacara gets up from the *Pādakapañcama Jhāna*, a fifth stage of the *Rūpāvacara Jhāna*, makes all suggestions necessary for the performance, and obtains *Jhāna* on it.

XXII. Avasesesu ca dasasu kammaṭṭhānesu buddhaguṇādikamā lambanamārabbha parikammaṃ katvā tasmiṃ nimitte sādhukam gahite taththeva parikammaṃ ca samādhiyati, upacāro ca sampa

'There are five kinds of *Abhiññā*, namely,

1. *Iddhi*-powers, such as framing astral bodies and others.
2. Celestial ear.
3. Knowing the thoughts of others.
4. Remembering one's previous births.
5. Celestial vision.' (XXIII-XXIV)

XXIII-XXIV. Abhiññāvasena pavattamānaṃ pana rūpāvacarapañcamajjānaṃ abhiññāpādakapañcamajjhānā vuṭṭhahitva adhiṭṭheyyādikamāvajjetvā parikammaṃ karontassa rūpādisu ālambanesu yathārahamappeti.

Abhiññā ca nāma—
Iddhividhaṃ dibbasotaṃ paracittavijānanā,
Pubbenivāsānussati dibbacakkhū ti pañcadhā.

SECTION II

VIPASSANĀ KAMMṬṬHĀNA

(*The objects of 'insight'*)

§8. *Introductory*

'One should know the following in connection with the practice of 'insight'

(A) The sevenfold Purity, namely,

1. Purification of character (*Sīla-Visuddhi*).

2. Purification of consciousness (*Citta-Visuddhi*).

3. Purification of views (*Diṭṭhi-visuddhi*).

4. Purification by a complete removal of all doubts (*Kaṅkhāvitaraṇa Visuddhi*).

5. Purification by discerning what is the right path and what is not (*Maggāmaggaññāṇadassanavisuddhi*).

6. Purification of knowledge, by realising the right path *Paṭipadāñāṇa-dassana Visuddhi*).

7. Purification of 'insight' by the realisation of *Nibbāna* (*Ñāṇadassana Visuddhi*).

(B) 'The three characteristics of all existence, namely—

1. Impermanence (*Anicca*).

2. Causing misery (*Dukkha*).

3. Being devoid of an ego (*Anatta*).

(C) 'The threefold contemplation, namely—

1. Of impermanence (*Aniccānupassanā*).

2. Of misery (*Dukkhānupassanā*).

3. Of non-ego (*Anattānupassanā*).

(*D*) 'The ten-fold knowledge of 'insight', namely—

1. That all his impermanent, miserable and devoid of an ego (*Sammasana Ñāṇa*).

2. That one phase of the existence rises up when the other sinks down (*Udayavyayañāṇa*).

3. That all is proceeding towards destruction (*Bhaṅga-Ñāṇa*).

4. That the world is, therefore, to be dreaded (*Bhaya-Ñāṇa.*)

5. That it is full of evils (*Ādīnava-Ñāṇa*).

6. That there is much disgust in the world (*Nibbidāñāṇa*).

7. That the world should be renounced (*Muñcitukamyatā-Ñāṇa*).

8. Full realisation (*Paṭisaṅkhāna-Ñāṇa*).

9. Equanimity (*Saṅkhārupekhhā-Ñāṇa*).

10. The knowledge that leads to *Nibbāna* (*Anuloma Ñāṇa*).

(*E*) 'The three-fold Emancipation, namely—

1. By way of being a complete cessation, (*Suññato*).

2. By way of having no differentiating marks (*Animitto*).

3. By way of being totally free from all expectations (*Appaṇihito*).

(*F*) 'The three-fold way for the realisation of ancipation, namely—

1-3. Contemplation over the above three-fold Emancipation.' (XXV-XXIX)

Now follows a detailed exposition of the above—

A

§9. *Purification of character*

1. 'Purification of character consists in strict adherence to the following four disciplines—

(1) 'Injunctions as laid down in the Pāṭimokkha.

(2) 'Control over the *Indriyas* and not to be led astray by them.

(3) 'Avoidance of all undesirable means for livelihood.

(4) 'Using the four requisites mindfully.' (XXX)

§10. *Purification of consciousness*

2. 'Purity of consciousness consists in the attainment of concentration of *Upacāra* and *Appanā* (XXXI)

XXV-XXIX. Vipassanākammaṭṭhāne pana sīlavisuddhi, citta visuddhi, diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhī, maggāmaggañāṇadassanavisuddhi, paṭipadāñāṇadassanavisuddhi, ñāṇadassanavisuddhi ceti sattavidhena visuddhisaṅgaho. Aniccalakkhaṇaṃ, dukkhalakkhaṇaṃ anattalakkhaṇañceti tīṇi lakkhaṇāni. Aniccānupassanā, dukkhānupassanā, anattānupassanā ceti tisso anupassanā. Sammasanañāṇaṃ udayabbayañāṇaṃ bhaṅgañāṇaṃ, bhayañāṇaṃ, ādīnavañāṇaṃ, nibbidāñāṇaṃ, muñcitukammyatā ñāṇaṃ, paṭisaṅkhāñāṇaṃ, saṅkhārupekkhā ñāṇaṃ, anulomañāṇañceti dasa vipassanā ñāṇāni. Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho ceti tayo vimokkhā. Suññatānupassanā, animittānupassanā, appaṇihitānupassanā ceti tīṇi vimokkhamukhāni ca veditabbāni.

XXX. Pātimokkhasaṁvarasīlaṁ, indriyasaṁvarasīlaṁ, ājīvapārisuddhisīlaṃ paccayasannissitasīlañceti catupārisuddhisīlaṁ, sīlavisuddhi nāma.

XXXI. Upacārasamādhi appanāsamādhi ceti duvidho pi samādhi cittavisuddhi nāma.

§11. *Purification of views*

3. 'Purity of views consists in a full understanding of the characteristics, the functions, the manifestations and the immediate cause of both the material and the mental.' (XXXII)

§12. *Purification by removal of doubts*

'A thorough grasp of the states of mind and matter, in their causal relation, is *Kaṅkhāvitaraṇavisuddhi* or purity by the removal of doubts.' (XXXIII)

§13. *Purification by discerning what is the right path and what is not*

'After that, the Yogāvacara meditates on the states of mind and matter—that have been grasped in the above manner with their causal relations; that are of the three planes of existence [*Kāma*, *Rūpa*, *Arūpa*]; and that belong to the past, the present and the future births—in their different groups and classifications, as the five aggregates etc., [See *Navanītatīka* p. 170]. He meditates that they are impermanent being in a state of continuous change, 'miserable' being full of fear, and 'substanceless' being devoid of an ego. He meditates on their threefold characteristics, in the period of time, in their continuity and moments of existence. Thus, meditating upon them in their causal relation in their moments of existence, as

XXXII. Lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena nāmarūpapariggaho diṭṭhivisuddhi nāma.
XXXIII. Tesameva ca nāmarūpānaṃ paccaya-pariggaho kaṅkhāvitaraṇavisuddhi nāma.

rising and passing away, he gets the following :—

1. '*Obhāsa*'—a supernatural light, by which he is able to see most clearly every corner of the universe.
2. '*Pīti*—a strong thrill of pleasant sensation.
3. '*Passaddhi*—composure.
4. '*Adhimokkha*—a strong faith.
5. '*Paggaho*—a great energy.
6. *Sukha*—ease.
7. '*Ñāṇa*—deep insight.
8. '*Upaṭṭhāna*—mindfulness of the insight.
9. '*Upekkhā*—equanimity.
10. '*Nikkanti*—a light desire for this state.

'One should not be misled by these and take them to be the true 'Path'. They are the obstacles in the way of *Nibbāna*. One should wisely discriminate at this stage what is the true 'Path' and what is not. This is called *purity by discriminating what is the true Path and what is not.*'

(XXXIV)

XXXIV. Tato paraṃ pana tathāpariggahitesu sappaccayesu tebhūmakasaṅkhāresu atītādibhedabhinnesu khandhādinayamārabbha kalāpavasena saṅkhipitvā, aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenā ti addhānavasena, santativasena, khaṇavasena vā sammasanañāṇena lakkhaṇattayaṃ sammasantassa, tesveva paccayavasena khaṇavasena ca udayabbayañāṇena udayabbayaṃ samanupassantassa ca—

Obhāso pīti passaddhi adhimokko ca paggaho,
Sukhaṃ ñāṇamupaṭṭhānamupekkhā ca nikanti ceti.

Obhāsādivipassanupakkilesaparibandhapariggahavasena gāmaggalakkhaṇavavatthānaṃ maggāmaggañāṇadassanavisuddhi nāma.

§14. *Purification of knowledge by realising the true path*

6. 'Having avoided the above obstacles, he meditates on the threefold characteristics, and thus gets the nine knowledges, from *Udayavyayañāṇa* to *Anulomañāṇa*. This is called 'Purity of knowledge of the true Path.'

(XXXV)

§15. *Course of cognition leading to the attainment of the Supramundane*

After a constant practice of meditation, as described above, the 'insight' of the Yogāvacara becomes sufficiently strong. He meditates on the impermanent, miserable, and non-ego nature of all existence, and obtains *Jhāna* on *Nibbāna*. This is the *Lokuttarabhūmi* or the Supramundane state.

The last course of cognition—belonging to the *Kāmāvacara*—that he has just before entering into this *Jhāna* is very strong and important, as it is in this process that his *Puthujjana* (worldling)-career comes to an end and he becomes an *Ariya* or noble one. The first three moments of *Javana* consciousness in this 'course of cognition' are called *Parikamma* (preparation), *Upacāra* (approximation) and *Anuloma* (the one leading to it). This is the climax of 'insight' that leads to the Supra-mundane, and gives

XXXV. Tathāparibandhavimuttassa pana tassa udayabbayañāṇato paṭṭhāya yāvānulomā tilakkhaṇaṃ vipassanā-paramparāya ipajjantassa nava vipassanā-ñāṇāni paṭipadāñāṇadassanavisuddhi

a grand lift to the Yogāvacara in his Yogic life. The fourth moment of *Javana*-consciousness is called *Gotrabhu* or the one where ends the realm of *Kāmāvacara* and begins that of the *Lokuttara*. It is at th's moment that *Nibbāna* becomes the object of consciousness. Yogāvacara gets the Path-consciousness, in which it has been realised that all is miserable; the cause of misery (i. e., *Taṇhā*) has been forsaken; the cessation of all misery has been accomplished; and the way leading to the cessation of it has been traversed.

Then, he gets two or three moments of Fruit-consciousness, and sinks down to *Bhavaṅga*. Then, he reflects over it again and obtains *Jhāna*.

'In the above manner, he accomplishes maturity of 'insight' and is at the verge of obtaining *Appanā*. He reflects over either the impermanent, miserable or substanceless nature of all existence. The 'courses of cognition' that proceed on it are *Manodvāra Vīthi*, therefore, after the cessation of *Bhavaṅga* there arises a thought moment of *Manodvārāvajjana*-consciousness; then, there follow two or three thought-moments of 'insight' called by the names of *Parikamma*, *Upacāra* and *Anuolma*. The las one of these is the height of 'insight', leading to the Supra-mundane, giving a grand lift to the Yogi, in which all attachment towards worldly things has ceased. It is followed by a thought-moment called *Gotrabhu*, havin *Nibbāna* as its object. It is the point where the *Kā*-*vacara* ends and the *Lokuttara* begins. Just aft

there arises the *Jhāna*-consciousness of the Path, in which the first noble truth (*Dukkha*) has been realised, the second (*Samudaya*) has been dropped, the third (*Nirodha*) has been obtained, and the fourth (*Paṭipadā*) has been fulfilled. Then, there arise two, or three moments of Fruit-Consciousness (*Phala*) and sink down. Then there begins the flow of *Bhavaṅga*. Then, he reflects on the same.'

'He must reflect over the Path, Fruit and *Nibbāna*; but he may or may not do so over the *Kilesa* that have been already destroyed.

"The four-fold Path should be practised thus in the above six ways of purity. Path is the purification of knowledge and insight.' (XXXVI).

§16. *The modes of Emancipation*

"The contemplation over the *Anatta* (non-ego) nature of all existence removes the false conviction in the exis-

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XXXVI. Tassevaṃ paṭipajjantassa pana vipassanā paripākamāgamma idāni appanā uppajjisstī ti bhavaṅgaṃ vocchijjitvā-uppannamanodvārāvājjanānantaraṃ dve tiṇi vipassanā-cittani yaṃ kiñci aniccādi-lakkhaṇamārabbha parikammopacārānulomanāmena pavattanti. Yā sikhāpattā sā sānulomā saṅkhārupekkhā vuṭṭhānagaminī vipassanā ti pavuccati. Tato paraṃ gotrabhūcittaṃ nibbāṇamālambitvā putthujjanagottamabhibhavantaṃ ariyagottamabhisambhontañca pavattati. Tassānantarameva ca maggo dukkhasaccaṃ parijānanto, samudayasaccaṃ pajahanto, nirodhasaccaṃ sacchi-karonots, maggasaccaṃ bhāvanāvasena appanāvīthimotarati. Tato paraṃ dve tīṇi phalacittāni pavattitvā nirujjhanti. Tato Paraṃ bhavaṅga-pāto hoti. Puna bhavaṅgaṃ vocchinditvā paccavekkhaṇañāṇāni pavattanti.

Maggaṃ phalañca nibbānaṃ paccavekkhati paṇḍito,
Hīne kilese sese ca paccavekkhati vā na vā.
Chabbisuddhikkamenevaṃ bhāvetabbo catubbidho,
Ñāṇadassanavisuddhi nāma maggo pavuccati.

tence of an ego or soul; it is, therefore, called *Suññatā-nupassanā* or contemplation on non-ego.'

'The contemplation on the *Anicca* (impermanent) nature of all existence removes errors;* it is, therefore, called *Animittānupassanā* or contemplation on the non-Identity.

'The contemplation over the *Dukkha* (miserable) nature of all existence overcomes all desire and craving; it is, therefore, called *Appaṇihitānupassanā* or the contemplation on the total absence of expectation.

'All these three modes of contemplation lead to Emancipation. The Path-consciousness can be attained by any of them. And, the Path will be named after the mode of the third moment of 'insight', which raises the Yogi from the *Kāmāvacara* to the *Lokuttara*. If it is a moment of insight into non-ego (*Anatta*), the Path attained after this will be called Emancipation through the contemplation of the non-ego. If it is a moment of insight into impermanence (*Anicca*), the Path will be called Emancipation through the contemplation on the non-Identity. If it is a moment of insight into 'misery' (*Dukkha*), the Path will be called Emancipation through the Contemplation of the desireless. Their corresponding types of Fruit-consciousness (*Phala-Citta*) also

*Vipallāsa-error. It is of three kinds, namely (1) Saññāvipallāsa or erroneous perception (2) Citta-vipallāsa or erroneous ideas, and (3) Diṭṭhivipallāsa or erroneous views, by which people regard impermanent things as permanent (Anicce niccanti).

receive the same names. The object and properties of all the three are identical' (XXXVII—XXXVIII)

§17. *Persons at the four stages of the Supra-mundane.*

'One who has cultivated the consciousness of the Path of Stream-attainment (*Sotāpattimagga-Citta*), by destroying the first two fetters, namely, *Diṭṭhi* (false view) and *Vicikicchā* (doubt), is called a *Sotāpanna*. He can not possibly be born in the realm of misery, and is sure to become an Arhat within seven births.

'He cultivates the consciousness of the Path of once returning (*Sakgadāgāmimagga-Citta*), by further slackening the bondage of *Rāga* (attachment), *Dosa* (hatred) and *Moha* (dullness and deception), and becomes a *Sakadāgāmi*. He takes only one more birth after this, in which he is sure to become an Arhat, and freed from this world.

'He cultivates the consciousness of the Path of Never-returning (*Anāgāmimagga Citta*), by further completely destroying the fetters of *Kāmarāga* (lust) and *Vyāpāda*

XXXVII-XXXVIII. Tattha anattānupassanā attābhinivesaṃ muñcantī suññatānupassanā nāma vimokkhamukhaṃ hoti. Aniccānupassanā vipallāsanimittaṃ muñcantī animittānupassanā nāma vimokkhamukhaṃ, dukkhānupassanā taṇhāpaṇidhiṃ muñcantī appaṇihitānupassanā nāma vimokkhamukhaṃ hoti. Tasmā yadi vuṭṭhānagāminī vipassanā anattato vipassati, suññato vimokkho nāma hoti maggo. Yadi aniccato vipassati animitto vimokkho nāma. Yadi dukkhato vipassati appaṇihito vimokho nāmā ti ca maggo vipassanāgamanavasena tiṇi nāmāni labhati. Tathā phalañca maggāgamanabhāvanāvasena maggavīthiyaṃ. Phalasamāpattivīthiyaṃ pana yathāvuttanayena vipassantānaṃ yathāsakaṃ phalamuppajjamānampi vipassanāgamanavasene va suññatādivimokkhoti ca vuccati. Nālambanavasena pana sarasavasena ca nāmattayaṃ sabbattha sabbesupi samameva.

(ill-will), and becomes an *Anāgāmi*. He is sure to become an Arhat in this very life, and not be born again.

'He cultivates the consciousness of the Path of Arhathood, by destroying all the remaining fetters, and becomes an Arhat. He becomes pure and most honourable.' (XXXIX-XLII)

§18. *Nirodhasamāpatti* (*Cessation of the mental process*)

'The process of the attainment of their own fruition (*Phala-saṃāpatti*) is common to all. But, the attainment of the *Cessation of the mental process* (*Nirodha-Samāpatti*) is possible only with the *Anāgāmi* and *Arhat*.

'He enters into the different stages of *Mahaggata Jhāna* one by one, in due order, contemplating over the impermanent, miserable and non-ego nature of their states. Having done so up to *Ākiñcāññāyatana* or the Sphere of nothingness, he prepares himself to enter into the *Cessation of mental process* by making necessary resolves for his safety and well-being during that state. Then, he obtains the *Jhāna* of *Nevasaññānāsaññā*, the highest stage of the *Mahaggata* plane. Here, only after two

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XXXIX-XLII. Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti. Sakadāgāmimaggaṃ bhāvetvā rāgadosa-mohānaṃ tanuttā sakadāgāmī nāma hoti, sakideva imaṃ lokaṃ āgantā. Anāgāmimaggaṃ bhāvetvā kāmarāgavyāpādānaṃ anavasesappahānena anāgamī nāma hoti, anāgantā itthattaṃ. Arahattamaggaṃ bhāvetvā anavasesakilesappahānena arahā nāma hoti, khīṇāsavo loke aggadakkhiṇeyyo.

moments of this *Jhāna*-consciousness, his mental process is stopped altogether. This is the stage of *Nirodha-Samāpatti*. When he emerges from this state, he gets a moment of either *Anāgāmi* or *Arahata Phala* consciousness, as the case may be, and then comes the *Bhavaṅga*. Then follows the retrospection over the same.' (XLIII-XLV)

XI-III-XI-V. Phalasamāpattiyo panettha sabbesam pi yathāsakaphalavasena sādhāraṇā va. Nirodhasamāpattisamāpajjanaṃ pana anāgāmīnañceva arahantānañca labbhati. Tattha yathākkamamaṃ paṭhamajjhānādi-mahaggatasamāpattiṃ samāpajjitvā vuṭṭhāya tatthagate saṅkhāradhamme tattha tattheva vipassanto yāva ākiñcaññāyatanaṃ gantvā tato paraṃ adhiṭṭheyyādikaṃ pubbakiccaṃ katvā nevasaññanāsaññāyatanaṃ samāpajjati. Tassa dvinnaṃ appanājavanānaṃ parato vocchijjati cittasantatī. Tato paraṃ nirodhasamapanno nāma hoti. Vuṭṭhānakāle pana anāgāmino anāgāmiphalacittaṃ, arahato arahattaphalacittaṃ ekavāramevā pavattitvā bhavangapāto hoti. Tato paraṃ paccavekkhaṇañaṇaṃ pavattati.

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Of important Pali terms and proper names